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DEO REIPUBLICÆ ET AMICIS
George Duffield A.M.
In tali nunquam lassat venatio sylva.
A.D.1884.

DEO REIPUBLICÆ ET AMICIS
ESTO SEMPER FIDELIS.
Geo Duffield

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MEMOIR

OF

REV. JAMES PATTERSON.

MEMOIR

OF

REV. JAMES PATTERSON,

LATE PASTOR OF THE FIRST PRESBYTERIAN CHURCH, N. L., PHILAD.

BY

ROBERT ADAIR,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, SOUTHWARK.

WITH AN

INTRODUCTION AND CHAPTER ON FIELD PREACHING,

BY

REV. D. L. CARROLL, D. D.

"I ceased not to warn every one night and day with tears."—ACTS xx. 31.

"For my name's sake (thou) hast laboured, and hast not fainted."—REV. ii. 3.

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HENRY PERKINS, 134 CHESTNUT STREET.

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TO THE

FIRST PRESBYTERIAN CHURCH, N. L, PHILADELPHIA,

THIS

MEMORIAL OF THEIR DECEASED PASTOR

IS RESPECTFULLY DEDICATED,

WITH THE FERVENT DESIRE, THAT BY IT

HE,

WHOSE UNCEASING SOLICITUDE FOR THEIR SPIRITUAL WELFARE

WAS MANIFESTED, FOR MANY YEARS,

IN HEALTH AND SICKNESS,

MAY STILL, THROUGH THE DIVINE BLESSING,

SPEAK EFFECTUALLY TO THEIR HEARTS,

AND EXCITE THEM TO

LABOUR FOR THE ATTAINMENT OF THE REST OF IMMORTALITY,

BY

THEIR AFFECTIONATE FRIEND,

ROBERT ADAIR.

" Deep-learned in the philosophy of heaven,
He searched the causes out of good and ill,
Profoundly calculating their effects,
Far past the bounds of Time ; and balancing,
In the arithmetic of future things,
The loss and profit of the soul to all
Eternity."

POLLOCK.

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ADVERTISEMENT.

A BRIEF statement of the reasons of the delay of the publication of this volume, is due to its subscribers. Soon after the decease of Mr. Patterson, a committee was appointed by "The Pastor's Association," (of which he was an esteemed member,) in reference to the publication of his memoir.* Some considerable time after this appointment, Mr. Judson became possessor of the diary and manuscripts of the deceased, preparatory to the commencement of the contemplated work. The hope was then cherished that the memoir would early be prepared for the press. An announcement to this effect was made to the public. Very soon, however, the lamented removal, by death, of this beloved brother, disappointed the expectations which were entertained. Though Mr. Judson had read portions of the memoir to the committee, they were ignorant of his plan of the work, if as yet he had formed any. Under these circumstances, they placed all the papers, as he had left them, in my hands for examination, with a view of ascertaining what progress had been made in the preparation of the work, and whether his labours could be made available in the completion of it without much delay. A careful examination of *all* the papers was made, but no plan could be discovered. When this result was stated to the committee, they urged me to take all the materials which had been collected and employ them in preparing the work as speedily as possible for publication. Their importunity was not yielded to for some time, in the hope that a more gifted pen might be engaged in this cause; and it was not till this expectation had failed, that the resolve was made to do what I could in preparing a memorial

* This Association is composed, chiefly, of members of the Third Presbytery of Philadelphia. Messrs. Rood, Judson, and Adair, were the Committee appointed; Dr. Carroll was added to it when he became Mr. Patterson's successor in the pastoral office.

of him, who was for many years my venerated Pastor, and whose memory I have reason to cherish with grateful recollections.

Having at length entered upon the work, it was found that the memoir could be prepared sooner, and with more satisfaction to myself, by employing the materials furnished, without any reference to what had been written by Mr. Judson. This has been done.

Since my attention has been directed to the work, several interesting facts and anecdotes respecting Mr. Patterson, have been obtained from ministers and others in the city. These, together with others furnished by myself, have been inserted in the memoir. At times the "want of the requisite data to complete certain portions of the history," to which Dr. Carroll refers in the introduction, occasioned embarrassment. The diary sometimes alludes to a contemplated movement of which there is no subsequent notice; and of a few most interesting scenes and occurrences, there is no record whatever. In these instances, the deficiency has been supplied from authentic sources.

This memoir has been prepared under some disadvantages, arising from the announcement to which allusion has already been made, by which the public was led to expect its speedy appearance; and also from the pressure of my pastoral engagements. My anxiety to gratify this expectation has been so great, and the period allotted for its publication so brief, that the requisite care has not been given which, under other circumstances, would have been bestowed upon it: but, notwithstanding these difficulties, no effort on my part has been spared to render the work useful.

A few typographical mistakes have escaped notice in the examination of the proof sheets; but in view of the above facts, an appeal is made to the candour and indulgence of the reader.

R. A.

Philadelphia, December 20th, 1839.

INTRODUCTION.

The writer has not consented to pen these introductory paragraphs under the conviction that it is at all necessary to give circulation to the following Memoirs.—The affectionate remembrance of thousands who were personally acquainted with him, the sketch of whose life is here presented, and the deep interest which the Christian community feel in the character and labours of *such* a minister of the gospel, are ample security for the wide circulation of his biography.

The veneration which I feel for the memory of this eminently devoted servant of Christ, into whose labours I have entered as his successor—the sympathy and affection which I cherish toward his amiable and bereaved family, and my attachment to the people who were so long the objects of his pastoral care, all concur to make it a mournfully pleasing employment for me to furnish a few pages introductory to his Memoirs. Occupying the same study where he thought, and prayed, and wept, during life, I feel myself to be surrounded by innumerable, tender, and solemn associations with his departed worth. It would be most grateful to me, were I able to pay a becoming tribute to his many and

various excellences as a Christian and a minister of the gospel. I rejoice, however, to think that his life and labours have rendered such a service from survivors wholly unnecessary.

It will be seen by a perusal of the following work, that he has furnished ample materials for an interesting biography himself. He has mainly written his own life. The record which he has kept of his indefatigable labours in the cause of his Lord, rather than a monotonous history of his own private feelings, forms no inconsiderable portion of the Memoir. A judicious hand has revised this record and added several valuable reflections and interesting anecdotes and incidents collected from surviving friends and acquaintances. Notwithstanding the defects which may attach to it through a want of the requisite data to complete certain portions of the history, yet I rejoice that such a volume is now about to be given to the Christian community.

There has been an objection to the *multiplication* of religious memoirs. That this objection, in some cases, is well founded, no one can deny. But it is doubtful whether any individual will feel its force in regard to the present work. The subject of this Memoir possessed a character at once so original and unique—was led by the providence of God through years of ministerial labour, and through scenes of ministerial success so full of deep and eternal interest to himself and to others, and his whole life was so completely identified with revivals of religion, that his biography cannot consist of that tame common place of which the reading community have lately complained in works of this kind. The memory of *such* a man as PATTERSON *cannot* die. It *will* live in the hearts of *thousands* who have been converted to God by his instrumentality. "The memory of the just is blessed."

A poet has said—

> "There is a loveliness in death,
> Which parts not quite with parting breath."

And it is true in a higher sense, that there is a display of the nobler virtues and the more august attributes of regenerated human nature—there is a *moral* loveliness which survives the dissolution of the body and remains unfading and immortal. *Moral character* and the *influence* which it exerts on society cannot be destroyed by death.—These, in the case of the just, heaven, in mercy to a needy world, permits to remain as sacred relics over which the grave has no control. And there is an imperious obligation on the living to preserve and transmit to posterity the memory of all that is precious in the Christian character and benevolent labours of those distinguished individuals who die in the midst of them.

This remark is specially pertinent in the case of a zealous and faithful minister of the gospel so long and so favourably known in the church as was the beloved and revered subject of this memoir.

His memory may be extensively blest to survivors by that *superadded power* which *death* gives to the EXAMPLE of the just. While the good man lives, his example is blended in common with that of many others. But death has a peculiar tendency to *insulate* the example of the just from that of all the living. The great destroyer, whose touch kills the body, only consecrates these traces of the being and character of the soul which are left behind. The example now stands alone, separated from the living agent to which it once pertained.—It therefore becomes an object of more easy and distinct contemplation.—It comes to the living also with all the tender and mournful associations of a token

of remembrance from the departed—affection's last gift before it left the world. How the grave seems to hallow every thing that the individual did while living! Those virtues which were spread out over the extent of life now seem to be gathered upon its last hour and to partake of the sacredness of the dying acts of the loved and departed one. We connect also with the memory of his example, the thoughts of the present glorified state of the just. We seem still to have a kind of communion with his departed spirit in the realms of its eternal rest. It appears as though we had a new interest located in a future world, and were bound to heaven and eternity by stronger and closer ties. This will be strikingly true, in the case of those who witnessed the bright example of that distinguished man of God who is the subject of this biography. *Such* an example is as a sacred halo that lingers *after* "the sunset of the tomb," to shed light and blessing on bereaved survivors.

To many who sat under his ministry, this volume, we trust, will prove a blessing, by recalling to their memory his tender instructions, which they heeded not at the time they were given. Death is often the occasion of giving power to the *instructions* as well as to the example of the just. Amidst the sorrows and subduings of spirit felt over the loss of the departed, memory seems to wake with unwonted power to recall all that he has ever said; and fancy seems to hear each annunciation in softer, sweeter tones than ever accompanied it before. These instructions, though delivered at different intervals, during life, all become now as the last words, the dying sayings of the individual. They have the seal of that sad event upon them, which gives weight to the most ordinary observations. They come back upon the sorrowing mind as the language of another world—as farewell accents of love from a spirit in glory. To those of his pas-

toral charge who remained impenitent under all his warnings and expostulations, the memory of his instructions remains as the lingering echo of that affection and sadness which used to fill his heart as he laboured for their salvation. In these memoirs, and especially in the diary, they can see how his benevolent soul yearned over them—how he wrestled in prayer, with strong cries and tears before God, in their behalf, and what laborious and agonising efforts he made for their redemption.

It is possible that a portion of the reading community may be disappointed in perusing this work. Those who expect to find the diary filled with the raptures of a mere *contemplative* piety—crowded with the record of the abstract exercises of the heart—will not realize their expectations. Mr. Patterson kept a journal of his *labours* rather than of his *feelings*. The latter are only introduced incidentally as they are connected with, or have a bearing on the former. That he experienced those deep spiritual exercises of the soul—those joys of retired and holy communion with God—those seasons of fervent effectual prayer—those conflicts of the Christian life—those alternations of hope and fear, of sadness and triumphant bliss, so graphically described in the diaries of some others, none who knew him can doubt. But he lived so much for others, his enlarged benevolence impelled him to so wide a range of effort, his zeal was so untiring, and his diligence in the work of a world's redemption, so unremitting, that even in his diary, he partially forgot himself, and seems to have been mainly intent on recording his efforts to do good, and the hinderances or success that attended them, in order to learn wisdom from the past, and to find a stimulus to still greater exertions for the future. His diary partakes largely of the almost eccentric originality

of the man, and is, in this view, peculiarly interesting. It is interspersed with narratives of the most striking exercises of souls under conviction of sin in times of revival. Mr. Patterson, with a true professional enthusiasm, like that which leads the painter and the poet to study and scrutinize the most delicate and fugitive elements of beauty, analyzed with great care the workings of the soul under the convincing and converting influences of the Holy Spirit. He was an adept in this most interesting department of the philosophy of human nature. Few men knew as well as he how to deal with the immortal mind in the critical period of its awakening and conversion. Few pastors understood better than he, how important is *the continuous impression of divine truth* at such times, and none with greater promptitude and perseverance followed close on the awakened soul with counsel, exhortation, warning, and winning entreaties, that it be reconciled to God *immediately*. No pastor can read his diary without an enhanced conviction of the value of pastoral labour and fidelity as a means of salvation to the lost.

The reader will naturally expect to find in the biography of a man so laborious in his profession, and so often called away from home on excursions of preaching and ministerial effort, many interesting letters describing the scenes and the success of his labours. This expectation will not be fulfilled. Letters of this kind he did write to his friends, and they were so full of thrilling interest, that they were read at religious meetings till they were so worn as to be illegible, and some of them totally lost at the time of his death. It is greatly to be regretted that they were not preserved, as they would have given the reader an insight of the workings of his benevolent, laborious, anxious, prayerful mind, at protracted meetings, and amidst scenes of powerful and extensive revivals of

religion. His diary, however, in a great measure, supplies this deficiency.

In preparing this work peculiar difficulties have been encountered. The beloved brother, Rev. A. Judson, to whose "judicious hand" I have already referred, having collected materials, had made some progress in preparing the volume for the press, when he was suddenly called from all his terrestrial labours to a deep and unending repose in the bosom of his Father and his God. In the removal of his amiable and devoted mind to a brighter world the whole plan of the work was lost—for it existed only in that mind, and had not been developed to the committee, to whose supervision the publication of this work was referred by the Pastor's Association, and to whom he read certain portions of the manuscript.

After his decease, this committee placed the materials, as he left them, in the hands of one of its members, who, by a careful and laborious examination of them, might conjecture what was the intended plan of the departed brother. All attempts to make the desired discovery proved unsuccessful, and the individual was obliged to re-write and re-arrange the whole work. The melancholy event here noticed will furnish a reason for the delay of its publication.

Perhaps, with the single exception of Dr. Payson, no minister of the gospel, for the last quarter of a century, has lived and died, in this country, furnishing such ample materials for a memoir of deep and thrilling interest to the religious community as did the beloved and lamented Patterson. Though the traces of his existence and efforts that remain behind him should appear somewhat disjointed and fragmentary, yet, they cannot be contemplated without a feeling of moral sublimity even in their broken grandeur.

The astonishing change effected, by the blessing of God,

through his influence, both on the physical and moral condition of a large class of the population in the northern part of this city—*the multitudes* hopefully brought to God under his ministry, some of whom have gone to their eternal rest, and many of whom still live to bless his memory and weep his loss as their spiritual father—the impulse which he gave to more than *sixty* young minds, determining them to enter the sacred office, and stimulating them to high and holy aspirations in their solemn calling—the increased zeal and deepened devotion to their work produced in his brethren already in the ministry by his occasional intercourse and communion with them—the immediate good effected by his numerous visits and his preaching to churches at a distance —*the multiplied starting points* of moral influence which he thus gained, and the permanent moral causes which he thus put into operation—to say nothing of other collateral influences which he exerted on his generation—constitute an aggregation of blessed results from the life and labours of one man seldom equalled. In contemplating them we feel overawed with the evidence which they furnish of *superior goodness!* We reverence more than ever the office of the holy ministry. We see what a sublime agency it is in the hands of such a man as Mr. Patterson. We have more profound views of its grand relations to *mind*—of its mighty bearings on the interests and destinies of human nature!

With whatever imperfections, from the causes already noticed, may attach to this Memoir, we earnestly commend it to the perusal of clergymen and theological students. We do not say that the subject of it was faultless. He would have been the last to have made such a claim for himself. But we *do* say that in genuine humility—in an unostentatious and unambitious spirit—in the depth and ardour of his piety—in his constant and importunate spirit

of prayer—in his quenchless zeal—in his pastoral industry and fidelity—in his self-denying and self-sacrificing habits as a minister of the gospel—in his noble liberality—in the range of his expansive benevolence and in the undying hopes and earnest longings of his active mind for the world's conversion, the Rev. James Patterson has left an example whose salutary influence will not cease with this generation. With such an example, no mind in the ministry, or preparing for it, can become familiar without being greatly benefited.

But it is not to clergymen and to theological students only that we would recommend this memoir. It is one of those works in which the religious community generally have a common interest. Wherever true piety exists, this volume, it is thought, will find a welcome, and be read with profit. The religious poor will here learn how important an instrument of consolation to them is the ministry of the gospel, when its sacred functions are performed by *such* a man as Mr. Patterson. The meekness and condescension which he manifested in seeking the wayward and rude, the ignorant and profligate poor, and after their conversion, the kind and constant care which he exercised over their spiritual interests—the generous sympathies which he extended to them, both in their temporal and spiritual troubles, and the eagerness and assiduity with which he brought the entire resources of his holy office to bear on their improvement and comfort, were amongst the most striking characteristics of his life and labours.

To no class of readers, it is hoped, will the work be found wanting in entertainment and instruction.

While the world appreciates the evidence of integrity and honesty in the character of man—of sincerity in his professions and consistency in his practice—while a moral courage that never blenched commands respect and admiration—

while the church loves and reveres the memory of her purest, most disinterested, faithful, laborious and successful ministers, and while posterity retains a grateful recollection of rare and superior worth in the departed, the life of the lamented Patterson will be read with deep interest. Few men have adorned and blest the ministry of any evangelical denomination of Christians, through so long a period, and so strikingly as he. Yet he cannot be said to have "died in a good *old* age," for the energies of his noble mind, and the ardours of his benevolent heart, acted with such intensity as to wear out and sever "the silver cord" before he numbered even "three score years." His course has ended—his labours have ceased—he has entered into rest. Through the extent of this country, his death has created a more deep and pervading emotion of grief and regret than that of any other public teacher of religion since the departure of the sainted Payson. But he is not lost even to earth. "*Though dead he yet speaketh.*" His sun has set, as does the natural sun sometimes in the heavens, his disk appearing broader and more bright as he sinks below the horizon, and his beams caught and reflected by a calm evening's sky in more rich and gorgeous hues than during the hours of his intenser shining.

He has left to his bereaved and lovely family the precious memory of all the higher and nobler virtues of the husband and the father—the hallowed affection that lingers on them still in heaven;—to the church of God he has left a "*name* that is as ointment poured forth;" and to the world for whose highest interests his capacious soul laboured till it broke down the clay tenement with which it was connected, he has bequeathed a series of progressive and multiplying beneficent influences, that will, perhaps, be limited and arrested only when the great wheels of nature shall be stopped and this

whole terrestrial economy consummated. While we mourn his loss it is grateful to contemplate these blessed results of his mortal existence now terminated.

In concluding these desultory remarks, as I sit where he once sat, and look out of my window on the impressive monuments of the dead,* contrasting the returning verdure of spring with the silent and incessant decay going on beneath it, there is, to me, a melancholy pleasure in the reflection that his benevolent and lovely spirit, freed forever from the cares, the conflicts, and the sorrows of time, has gone—

"To repose, to deep repose,
Far from the unquietness of life, from noise
And tumult far—beyond the flying clouds,
Beyond the stars, and all this passing scene,
Where change shall cease and time shall be no more."

D. L. CARROLL.

Philadelphia, May 30th, 1839.

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* The pastor's study is in the basement story of the First Presbyterian Church, N. L., Philadelphia, and overlooks the adjoining burying ground.

MEMOIR

OF THE

REV. JAMES PATTERSON.

CHAPTER I.

To perpetuate the memory of those who have been eminently useful in the church of God, is a sacred duty. The record of their toils, sacrifices and success, is adapted to prolong their usefulness after they have been removed from earth. It rebukes and stimulates the slothful Christian; encourages and confirms the wavering; and often leads the thoughtless to serious reflection. This result, it is hoped, will be realized by the publication of the following memoir.

The subject of it, the Rev. JAMES PATTERSON, was born March 17th, 1779, at Ervina, Bucks County, Pennsylvania, a beautiful tract of country on the western shore of the Delaware. His maternal ancestors, who were noted for their elevated piety, emigrated from the north of Ireland, some time before the American Revolution, and settled in Basking Ridge, New Jersey. Shortly after their arrival, they constructed for themselves an humble dwelling, in which they enjoyed a purer happiness than is often realized by those who dwell in the stately and magnificent mansion. Godliness with contentment they experienced to be great

gain. And when their nightly repose was interrupted by the howling of the wolf in search of prey, they made the Lord their refuge and dismissed their fears.

Mr. Patterson has often intimated that it was probably owing to the prayers of his maternal grandmother, that he, "a poor sinful youth," was introduced into the ministry. And of his mother, he has been heard to say, that he could remember from his boyhood, that "she was a praying woman, and lived a Christian life." When in the third year of his age, his parents removed from Ervina to Strasburg, Franklin County, Pennsylvania. In this rich valley, surrounded by wild mountain scenery, they cultivated a small farm, the avails of which afforded them a comfortable maintenance.

Here, in the quiet of a rural life, the pious mother trained up her son, who had been early dedicated to God in baptism, in the nurture and admonition of the Lord. She stored his memory with religious truth in the form of psalms and hymns, which, according to her prediction, were of great advantage to him in subsequent years. Toward the close of his earthly sojourn, he remarks in his diary, that these psalms and hymns which he had learned when young were often a comfort to him; and that whenever his thoughts recurred to them, he remembered his pious mother "with much affection and many tears." Of his boyhood we know very little, except that he assisted his father in agricultural pursuits. In this situation, the kind and accommodating disposition, for which he was so distinguished in maturer years, secured to him the esteem of all who knew him.

An apparently trivial occurrence, which took place about the sixteenth year of his age, was overruled by Providence so as to give a new direction to his thoughts in reference to his future calling. On one occasion, when riding across the Potomac, he fell in and contracted a violent cold, which, for

a long time, seriously affected his health. Being thus disqualified for the laborious pursuits of husbandry he purposed, if possible, to obtain a classical education as a means of temporal support. This bodily indisposition also awakened him to serious reflection in reference to the concerns of his soul, which, at length, by the grace of God, resulted in his hopeful conversion. Being led by this providence to peruse the Bible more frequently and attentively, and to apply with more earnestness to the throne of grace than he had done before, he made painful discoveries of his condition as a perishing sinner. In this state of mind he remained for months; instead of gaining any relief from the performance of religious duties, his sins and fears seemed only to increase. At the expiration of nearly two years, seeing that all his own efforts to secure the favour of his offended Maker were ineffectual; and that the clouds which intervened between his soul and a pardoning God were becoming more gloomy and threatening, he was almost in despair. It was at this moment, when, like Peter, he felt he must perish unless Jesus helped, that he surrendered himself into the hands of the Saviour, and embraced Him as his only hope and portion. Then "old things passed away, all things became new."

This protracted distress of mind, he attributed to the defective mode of his religious instruction at that interesting period. In those days the sinner's obligation and guilt were, generally, not exhibited with the clearness which characterizes these exhibitions now. And he believed, that if the claims of God had been pressed upon his conscience with fidelity, he would have been brought to surrender his will to the authority of his Maker sooner than he did, and thus have escaped much of the perplexity and distress he experienced. In imparting religious instruction to the awakened, it is, then, of first importance, that it be simple and scriptural.

A departure from this course may be attended with the most serious results to the convicted sinner. Although the Holy Ghost is the efficient agent in leading him to surrender his heart to the Lord Jesus, he employs the truth as an instrument in effecting this object. Hence, if the claims of God, and the sinner's obligation are exhibited obscurely, or with qualifications which neutralize their influence upon the conscience, such a mode of instruction may retard, or altogether prevent the conversion of those to whom these exhibitions are made.

As soon as Mr. Patterson felt the joys of God's salvation, he was led to inquire with Paul, "Lord, what wilt thou have me to do?" Anxious to testify his love to the Saviour, and to be instrumental in saving sinners, he believed that it was his duty to serve Christ in the gospel ministry. As a dutiful son, he disclosed this conviction to his parents; but, while the intelligence rejoiced the heart of his pious mother, he received from his father no encouragement for the prosecution of his design. The services of James were considered necessary to the successful management of the farm, as well as for the stay and solace of his father's declining age; hence, the pecuniary aid requisite for obtaining a classical education was withheld from him. This unexpected result, though most trying, did not turn him aside from the object he had in view. Being influenced with an unquenchable ardour to preach Christ to his fellow men, he resolved to make any sacrifice that was necessary in qualifying himself for this good work. At length he became a member of a classical academy at Shippensburg where he remained till he was prepared for college.

Jefferson College, of Pennsylvania, was the institution in which he completed his academical course. The circumstances connected with his journey thither, and the difficulties he had to surmount, so as to enjoy the advantages of this

literary institution, show that the subject of this memoir early possessed those traits of character that eminently qualified him for usefulness in the church. When he bade farewell to the scenes of his boyhood and youth, and set his face towards college, unlike many of those of the present day, when on a similar journey, he travelled the whole way on foot. He left the endearments of home, on this occasion, with a little bundle in his hand, and just four dollars in his pocket; but enriched with the benediction of his pious mother, and the smiles and approbation of his covenant God. During his collegiate course, he received little pecuniary aid in the prosecution of his studies besides the avails of his mother's industry and frugality; and occasional loans which he received from a generous brother-in-law. Then, there was no Education Society to proffer him its friendly aid; no manual-labour system by which he could sustain himself while preparing for the sacred office he had in view. He had to struggle against adverse circumstances; yet, with the blessing of Heaven, his perseverance and habits of economy enabled him to attain the object of his wish.

The difficulties he experienced in acquiring an education for himself, doubtless, had an influence upon his future history, and led him to sympathise with the poor and pious youth whose heart was set upon preaching the gospel. Often has the candidate for the ministry, embarrassed by his circumstances, so as almost to despair of success, found in Mr. Patterson one to whom he could make known his trying situation with freedom, and who was always ready to afford his counsel and assistance. His timely aid, on these occasions, has kept many a young man from yielding to despondency, and from abandoning all hope of the ministry.

What was the character of his emotions when entering upon the novel scenes of a college life, we have no means of ascertaining. No doubt, he was soon convinced that

special watchfulness and prayer were necessary, to fortify him against the temptations and trials incident to his station as a student; and that without these, whatever literary distinction he might acquire, he would sustain a loss in the depreciation of his piety. His deportment, while in this institution, was that of a consistent and growing Christian; and he evinced a willingness to be actively engaged in doing good as he had opportunity. In scholarship he stood above mediocrity. In the languages and natural philosophy, which were his favourite studies, he excelled; and also made respectable attainments in the other branches of his college course. He graduated in 1804.

After leaving his Alma Mater he went to Trenton, N. J., where he was employed for some time as a classical teacher. Thence he removed to Princeton, N. J., to prosecute his theological studies under the direction of Rev. Drs. Henry Kollock and Samuel Stanhope Smith, the latter of whom was at that time President of Princeton College. Mr. Patterson having been appointed tutor in this institution, secured the confidence and esteem of the faculty and students of the college, by his dignified and courteous conduct in the discharge of the duties of this office. In this capacity he officiated in the most satisfactory manner for two years, and for the same space pursued the study of divinity. His time being thus occupied, he had comparatively little opportunity for engaging in the active pursuits of religion. As yet, indeed, those traits of character, which so distinguished him in subsequent years, had not been fully developed. Still, he was recognized as the friend of ardent piety; and when the pious students met in the place appointed for prayer, he was frequently present to counsel and encourage them.

In the autumn of 1808 he was licensed to preach the gospel by the Presbytery of New Brunswick; and in June of the following year, he received a call from the Presbyterian

church of Bound Brook, N. J. Soon after, he was ordained and installed pastor over this church by the presbytery that licensed him. What his exercises were, upon his being invested with this solemn and responsible charge, we cannot tell; since he did not, so far as our knowledge extends, keep a journal at this time: doubtless, they accorded with the sacredness of the trust committed to him on this interesting occasion. Throughout his whole subsequent life, he dreaded nothing so much as being unfaithful in the duties appertaining to his office, and by the grace of God, he was enabled to make *full proof* of his ministry; and his labours were crowned with signal and abundant success.

One who is now a minister of the gospel, occupied the same room with Mr. Patterson in his boarding house for eighteen months immediately after his settlement in Bound-Brook. The person here alluded to, was nearly related to the subject of this memoir, and was at that time, pursuing a course of study preparatory to his introduction to the work of the gospel ministry. In speaking of our friend, he says, "While I was there with him, I never saw any thing else than the minister of Jesus Christ. Besides family worship in the morning and evening at the house where we boarded, we had prayer in our own room; and *there*, if *ever*, I learned to pray in secret, although I had been in the habit of repeating certain forms. There, he brought me to the first audible attempts at that important duty."

In the commencement of his ministry, he, like many others, aimed to cultivate a style of sermonizing which would please and fascinate his hearers. And in this he succeeded to some degree; for it is said, many of his early preparations for the pulpit were written with great care, and finished according to the rules of rhetoric. However, this solicitude merely to gratify and interest his hearers by ele-

gant compositions, soon yielded to a deep anxiety for their spiritual profit. Since his ministry, at this time, was not attended with much success in the conversion of sinners, he had some misgivings that his *style* of preaching was an obstacle in the way of his usefulness. He determined, therefore, to alter his course in this respect, and address the consciences of his hearers with more simplicity and directness, and to aim less at pleasing their imaginations. In the execution of this purpose, he received essential aid from the counsel of an eminent divine of the city of New York, to whom he had communicated his views on this subject.

In reference to the kind of composition best adapted to the pulpit, there are two errors. The one, that all elegance of diction and ornament of style ought to be rejected, as inconsistent with the celestial origin and native grandeur of the gospel; the other, that the success of the truth depends mainly on its being communicated in flowing and harmonious sentences. Each of these extremes has found advocates, to the great detriment of evangelical piety. When the preacher communicates the will of heaven to his fellow men, in language unbecoming the dignity of his station as an ambassador of God, he may look upon himself with complacency for being faithful to his trust; yet, he prejudices the cause of truth, and offends the taste of his hearers. But in guarding against this evil, it is not necessary to adopt another equally fatal to the interests of men. If the sword of the Spirit is wielded, when its glittering blade is concealed, and its sharp edge blunted, by the embellishments of rhetoric, it will not pierce the sinner's heart, and make him exclaim "*God be merciful to me a sinner!*" The following remarks of a popular writer, in reference to the writers of pious books are applicable to ministers in the composition of sermons. "May he not be diverted from his

main object by an over-attention to elegance, to correctness, to ornament;—all which, indeed, are necessary; for if he would benefit, he must be read; if he would be read, he must please; if he would please, he must endeavour to excel. But may he not, in taking some, take too much pains to please? * * * May he not use the file too assiduously, and by over-labour in smoothing the asperities of his style, diminish the force of his meaning, and polish honest vigour into unprofitable elegance?" It was the aim of the subject of this memoir, to guard against this "unprofitable elegance;" and if in the accomplishment of this purpose he paid too little attention to his style, let his ardent desire to benefit his hearers, and the success that has crowned his efforts as a preacher, be his apology.

The following circumstance illustrates the change that had now taken place in his pulpit performances. When preaching, on one occasion, he described the character of the sinner so accurately, that one of his hearers, supposing he alluded to him, suspected his pious wife of aiding the preacher in portraying his character. Having protested as to her innocence of the charge, he said, "then my neighbour must have told him." Others, also, complained of his having become too close and personal in his preaching; but instead of being deterred from duty by these murmurs, he applied himself with more zeal and energy to the work of saving souls. He lectured with more frequency at private houses, and as a consequence, larger assemblies waited upon his instructions in the sanctuary; and the enlightening and sanctifying influences of the Spirit accompanied his preaching.

A favourite method of doing good, adopted by Mr. Patterson, was to avail himself of every striking event of providence, to call up the attention of the people to the truths of the Bible, and to impress their minds with the importance of

eternal things. One of these occurrences took place during his settlement in Bound Brook. The Raritan, on the banks of which this village is situated, became so high in consequence of an unusually heavy rain, as to overflow its banks and inundate Bound Brook. This visitation, as might be supposed, greatly alarmed the inhabitants. The darkness of night, the blowing of horns, which was the signal of distress, and the noise of the rowing of boats passing to and fro, for the relief of those in danger, heightened the terror of the scene. On the next Sabbath the preacher made an improvement of this impressive event, by reminding his hearers of the deluge of wrath which was coming upon an ungodly world. He described the scenes of the last great day, and pointed sinners to Jesus as the only ark of safety; and some of his most forcible illustrations, on this occasion, were drawn from the calamity with which they had been visited a few days before. The effect produced upon the congregation by this appeal was overwhelming, and it is spoken of to this day with interest, by those who heard it.

During his settlement in Philadelphia, the awfully grand meteoric phenomenon of "the falling stars," which was witnessed so extensively in this country, afforded another favourable opportunity for arousing the attention of the careless to lay to heart the things that belong to their peace. Many were alarmed by this event, supposing the final conflagration and the last great day was at hand. Although he knew these fears were groundless, he embraced this propitious season to urge sinners to prepare to meet their God in judgement.* Several other striking incidents occurred during

* This splendid meteoric phenomenon of Nov. 13th, 1833, was seen in many parts of the United States. In a few days after its appearance accounts were received in Philadelphia, that it had been witnessed along the whole coast, from Boston to Norfolk, a

his ministry, of which he made a similar improvement; some of these will be laid before the reader in the progress of this work.

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distance of nearly 700 miles. A writer in the National Gazette, Philadelphia, thus describes this brilliant scene:

"About a quarter past 5 o'clock this morning, being awake, a blaze of light filled the window, which in all respects resembled the effect produced by a flash of lightning. I was soon informed that there was an uncommon appearance of 'shooting stars.' In order to obtain a full view of this brilliant scene, I took a position in the open air, and, in conjunction with a person near me, counted the number that appeared in five minutes. The number amounted to eighty at least; but, as sometimes several would fall at one time, and frequently in opposite portions of the heavens, it is most probable that many escaped our observation. I cannot say at what time in the morning they began to be in such numbers; but even had they appeared one hour before my first observations, as some were yet visible at half past six o'clock, we may estimate the whole period of their continuance at two and a half hours. During this time, allowing eighty to have appeared in five minutes throughout, the number of descending meteors must have amounted to upwards of two thousand, (2,160.) In every respect they resembled the phenomena of shooting stars observed when the sky is clear, the stars shining brilliantly, and the wind high. The line of descent was rectilinear, the course from the direction of the zenith towards the horizon, and most generally in a line varying from 10 to 45 degrees from a vertical line. Many fell in a direction directly downward toward the earth. Much diversity of size, and of the degrees of brilliancy was observed: whilst many, in their sudden transit, would exhibit only a train of pale light, but well defined; others, bursting suddenly upon the sight, would blaze splendidly through the whole extent of their course, impressing the eye for a few moments with the appearance of a brilliant line of light. Judging from the blaze of light which filled my window, as above alluded to, I would venture to state that some were so large and brilliant as to diffuse a strong light through the atmosphere, and upon the ground, and objects thereon. It was impossible to witness these appearances without being strongly impressed with the splendour and sublimity of the scene."

The following is an extract from Professor Olmstead's description of it, as it appeared at New Haven, Connecticut.

"To form some idea of the phenomenon, the reader may imagine a constant succession of fire-balls, resembling sky-rockets, radiating in all directions from a point in the heavens near the zenith, and following the arch of the sky towards the horizon. They proceeded to various distances from the radiating point,

While thus diligent and laborious in the immediate duties of his sacred calling, the intellectual improvement of the community among whom his lot was cast was not overlooked. This, he considered, as every judicious minister does, an important auxiliary to religion. Wishing, therefore, to elevate the standard of education in Bound Brook, he exerted his influence to establish and sustain a select seminary in that place. While he was making efforts to obtain a competent teacher, Providence directed his attention to a stranger who had just arrived in town in the stage, and who intended to tarry with his fellow-passengers at the inn for the night. Mr. Patterson, perceiving the profanity of his fellow-travellers, invited this young man to accompany him to his lodgings, and to abide there till the morning. It was soon discovered that this person possessed the requisite moral and literary qualifications for taking charge of the school; and he was, therefore, employed as teacher of this institution. In this capacity he remained for some time, and at length, through the Christian kindness and faithfulness of his ministerial friend, he united with the church, and became one of its most useful members. He afterward pursued a regu-

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leaving after them a vivid stream of light, and usually exploded before they disappeared. The balls were of various sizes, and degrees of splendor: some were mere points, but others were larger and brighter than Jupiter or Venus, and one, seen by a credible witness before the writer was called, was judged to be nearly as large as the moon. The flashes of light, though less intense than lightning, were so bright as to awaken people in their beds. One ball that shot off in the northwest direction and exploded near the star Capella, left, just behind the place of explosion, a phosphorescent train of peculiar beauty. This line was at first nearly straight, but it shortly began to contract in length, and dilate in breadth, and to assume the figure of a serpent folding itself up; until it appeared like a small luminous cloud of vapour. This cloud was borne eastward by the wind, opposite to the direction in which the meteor had proceeded, remaining in sight several minutes. The light was usually white, but was occasionally prismatic, with a predominance of blue."

lar course of theological studies and became a missionary among the Osages.

This interesting fact shows that our friend, in the early part of his ministry, availed himself of opportunities for doing good that would have escaped the notice of others; and to this practice, which he continued till the close of life, we doubt not, is to be attributed much of his success. Many ministers would have passed by this stranger, without making an effort to rescue him from the wicked, into whose company he had been accidentally thrown. But this man of God, like Lot, on another occasion, invited him to participate in the hospitality of his home; and the happy result of this benevolent act, enforces the duty enjoined by the Apostle; "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

About this time, the pernicious custom of furnishing intoxicating liquors at funerals, which prevailed so generally, and which was common in the congregation of Bound Brook, arrested his attention and called forth his animadversions. He saw the incongruity of such a practice with the funeral solemnities; but was grieved, chiefly, because it counteracted the influence of the impressive call of Providence, by rendering the conscience insensible to the warnings that sounded from the tomb. He purposed, therefore, if possible, to effect a change among his people on this subject. To this end, he announced from the pulpit, that if liquor was furnished at funerals to which he was invited, he would not officiate under these circumstances. It was not long, however, before his firmness, as to this decision, was tested. Being requested to perform a funeral service at the house of one of his most respectable parishioners, the intoxicating beverage was introduced, according to custom. But the decision, previously published by the pastor from the sacred desk, was firmly adhered to; and soon this unseemly practice was abolished.

While this reformation was in progress, an intemperate man died at one of the taverns in this village, and Mr. Patterson was solicited to preach on the occasion. Supposing there would be many of similar character with the deceased at the funeral, he chose for his text, "the way of transgressors is hard." He preached with characteristic boldness and fidelity to those who were walking in the drunkard's steps, and warned them to flee from the wrath to come.

The plans of Providence were now maturing for the removal of this faithful herald of salvation to a more extensive field of labour and usefulness; but before the evolution of these schemes, the prospects looked dark and lowering. The lax mode of admitting children to the ordinance of baptism, which obtained very extensively in that day, was advocated by the session and many of the congregation of Bound Brook. Parents, neither of whom were members in full communion with the church, had been in the habit of presenting their children for baptism, and of having them introduced into the church by this initiatory ordinance. This practice had long prevailed in this place, and had received the sanction of great and venerable names. Mr. Patterson, however, made many, but as the event proved, fruitless efforts to convince the people of the impropriety as well as of the pernicious consequences of such a course. His views of the solemn vows that parents took upon them when devoting their offspring to God in baptism, were such as led him to require that, at least, one of them should be a professed disciple of Christ. In his estimation, the conduct of non-professing parents when presenting their children at the altar to receive the seal of the covenant was solemn mockery, and adapted only to bring this ordinance of the gospel into disrepute. He maintained that such persons, either in implied, or express terms, promised to do what they in reality did not purpose to do; and that to promise under these solemn cir-

cumstances, was a species of perjury. To one who made application to have his child baptized, Mr. Patterson remarked, "If I were an unconverted person, I would sooner cut off my right arm, than take such solemn vows as are implied in offering a child to God in baptism." On one occasion, his refusal to administer this ordinance without the requisites already stated, was the means of awakening a careless father to a sense of his condition as a sinner; and ultimately of leading him to Christ in the exercise of living faith. Such being his views of this solemn transaction, he could not, conscientiously, conform to the existing practice on this subject.*

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* The following incident, illustrative of Mr. Patterson's views on this subject, occurred during his settlement in Philadelphia. At the close of a prayer meeting, held at a private house, a man who was particularly attentive in time of service approached him, and in a very courteous and sincere manner asked him to baptize his child. Upon being interrogated if he were a professing Christian, he answered he was not. Then, said the minister, I cannot baptize your child. The man in astonishment inquired into the reason. Mr. Patterson, as he was wont to do, entered into a familiar explanation of the nature and design of the ordinance, and the import and solemnity of the vows parents made when they dedicated their offspring to God in this ordinance. "If," said he to the man, "you and I were to make a bargain respecting any property, we would have a written agreement drawn up, and signed and sealed by the proper officer. This signature would make the contract binding in law. But suppose we should go to the magistrate with a blank paper and ask him to sign and seal it, how strange would such conduct appear. He would say, what good will my signature do there? Make your bargain, and have it committed to writing, and then I will authenticate it by affixing the official seal. Go then," said Mr. Patterson to the man, "and honestly and solemnly covenant with God to bring up your child for Him, and to pray with and for it, and instruct it in the way it should go, and then, as the minister of Christ, commissioned to teach and baptize, I will affix the seal of the covenant by administering this ordinance to your child. But if you are not converted, if you have not dedicated yourself to God, how can you dedicate your child to Him? or how could you perform the solemn vows taken upon you before the altar at its baptism?" With these and similar remarks, Mr. Patterson urged upon the attention of this thoughtless man, the necessity of personal piety to the faithful

Owing to the difference of opinion between himself and people on this important subject, he resigned his pastoral charge. This step, always fraught with momentous consequences to both pastor and people, was not taken without much prayer and deliberation; and not even then, without a painful struggle. Having laboured in the church at Bound Brook for several years, there mutually existed between him and his flock a strong attachment. Here, he first felt the pressure of responsibility as a herald of the cross, and prayed and toiled for the enlargement of Zion and the conversion of immortal souls. Here, he had often dispensed the symbols of a Saviour's love among the people of God, and animated them in their Christian pilgrimage by the hopes and consolations of the gospel. Here too, he had often raised his warning voice, and with tears besought the wanderer from God and happiness to turn from his evil ways and live; and the Master approved his fidelity by giving him great success in his sacred calling. During his labours among this people, the church enjoyed several special seasons of divine influence; and, when reviewing this part of his ministry, he makes this record, "It pleased the Great Head of the Church to bless my poor labours while there."

Some time previously to this, Mr. Patterson had been united in marriage to Miss Sarah Coe, a lady of highly respectable connexions in Newark, N. J., in whom he found one peculiarly adapted to his own temperament, and possessed, in an eminent degree, of those qualifications which fitted her for the station she was destined to occupy. These, being happily developed, through the long and successful min-

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discharge of parental duty; and that, without this, the offering of his child to God in baptism would be an empty ceremony. This interview satisfied him that he had not duly considered the subject; and that the conduct of the minister, in not complying with his request, was right.

istry of her husband, have justly secured to her the confidence and affection of a most numerous circle of friends; and they continue still, amid the affecting scenes through which she has been called to pass, in undiminished lustre to adorn the religion of Christ. Hitherto, Mr. Patterson had not enjoyed the satisfaction of occupying his own dwelling, although arrangements to this end were now nearly completed. The house selected as his future habitation, had been prepared in a neat and comfortable style; and expectations of a pleasing and permanent abode among this people were present to his mind. But all these anticipations were dissipated by the voice of Providence, which said, "Arise and depart, for this is not your rest." It was natural then that he should have great heaviness of heart in resigning this charge, endeared to him by so many tender and sacred recollections; and where he anticipated much enjoyment and success in his pastoral labours. But painful and trying as this duty was, he resolved to sacrifice his ease and comfort, rather than forego the approbation of his conscience and his God. He felt that the maintenance of the purity of the church was a duty that the minister durst not neglect, though his faithfulness might subject him to personal inconvenience and loss. Hence, when he discovered that his efforts to change this practice, so discordant, in his opinion, with the genius of the gospel, were not only fruitless, but a source of uneasiness to some of his congregation, he made application to the Presbytery to dissolve the pastoral connexion existing between him and the church at Bound Brook. His request was granted; and accordingly he ceased to be the pastor of the church where he commenced his labours in the gospel ministry.

In the resignation of Mr. Patterson's pastoral charge, and the dismission of the Rev. Jonathan Edwards from Northampton, there is a striking coincidence. When Mr. Edwards

settled in Northampton, he had some hesitation in admitting to the communion of the church, persons who did not give evidence of piety; yet his views on the subject were not so clear as to justify him in adopting a course at variance with the practice established by his grandfather and predecessor, the Rev. Mr. Stoddard. At length, however, after further examination, he became satisfied that none ought to approach the Lord's table who were not, in the judgment of charity, the true friends of Jesus Christ. As soon as these were known to be his sentiments, his parishioners, with a few exceptions, vehemently demanded his dismission. So intent were they upon this object, that they were unwilling to allow him an opportunity to explain or defend his opinions, though he importunately solicited this privilege. The people among whom he had laboured for nearly twenty-four years with much success, and who, from time to time, professed it to be their greatest privilege to have such a minister, now turned against him and thrust him from among them without giving him a hearing.

Though this attachment to principle subjected these holy men to severe trials for a season, their memories are now revered; and generations unborn shall call them blessed. The doctrines and practices for which they contended, have already gained such currency, that few are willing to come forth as the advocates of the lax mode of admitting persons to the ordinances of God's house.

In this connexion we cannot forbear remarking that the influence of great and good men is sometimes most injurious to the welfare of Zion. The opinions of Mr. Stoddard, who advocated the lax mode of admitting persons to the Lord's table, encouraged the people of Northampton in their opposition to Mr. Edwards. And the sentiments of many eminent and pious ministers in reference to the proper subjects of baptism, were an obstacle in the way of Mr. Patterson's

usefulness in Bound Brook. Thus, it sometimes occurs, that the young minister is embarrassed in the discharge of his duty, in consequence of the opinions and practices which have been sanctioned by his venerable predecessor; and at times he has no alternative but to adopt these opinions and practices, however unscriptural in his view, or to abandon the field of usefulness where Providence has placed him. Should he persevere under these circumstances, in maintaining what he considers the truth, he is reproached as an innovator; and the piety, talents, and influence of his predecessor are arrayed against him. If he does not yield to this authority, he must, in some cases, desert the post of duty, or fall a victim to persecution.

CHAPTER II.

Some time after the resignation of his pastoral charge at Bound Brook, Mr. Patterson was called to Philadelphia. On the 27th of September, 1813, he was unanimously elected pastor of the First Presbyterian Church of the Northern Liberties, and on the 11th of January, 1814, was installed over said church and congregation by the Presbytery of Philadelphia. Prior to this, the First Church of the Northern Liberties was connected with the Second Church of the city, which, as a united charge, was under the pastoral supervision of Rev. Dr. J. J. Janeway and the Rev. Thomas H. Skinner. It was thought, however, that the general interests of religion would be more effectually promoted by assigning the important field, where the First Church N. L. was located, to one whose entire energies might be consecrated to its cultivation; and with this view the connexion between these churches was dissolved by the mutual consent of those concerned in such an arrangement. The church of the Northern Liberties was most happy in their choice of such a man as Mr. Patterson, who was, in every sense, qualified for this promising field of labour. Through his instrumentality this moral wilderness soon became fruitful; and an abundant harvest has been reaped from it to the praise of divine grace.

In commencing his pastoral labours among this interesting, though feeble flock, he must have felt peculiarly solemn in view of the magnitude and responsibility of the work he had undertaken. Though this section of the city was in-

creasing in population and importance, it presented, at this time, nothing very inviting to the minister who consulted his ease, or sought the honours that come from men. Ignorance, and vice, its almost invariable concomitant, abounded; and the sanctuary and institutions of religion were neglected by very many of its inhabitants. The church to which he had been recently called, was composed of but fifty-three communicants, few of whom were efficient labourers in the vineyard of the Lord. And, although the church edifice was a neat and commodious building, the number that regularly attended upon religious instruction as here imparted, was not very encouraging.

Such were the scenes which opened to the view of this devoted servant of God when he entered upon his labours as a pastor in Philadelphia. But soon the aspect of his congregation was changed through his agency, and the state of things, in this part of the city, began to assume a more favourable appearance. These gratifying results, however, were brought about only in connexion with the most laborious and self-denying efforts. A course of faithful visiting from house to house, on which he had entered, was the means of arousing the careless to a concern for the salvation of their souls; and in consequence of these visits, the congregation, on the Sabbath, became unusually large. The place of worship, in which a short time before there was ample space unoccupied, was now found to be too strait for the accommodation of those who attended upon his ministry.

It now became an interesting question how those who were crowding to hear the word of life could be provided with the means of comfortably waiting upon God in his house. This object, it was supposed, could be secured by the erection of the galleries of the church, which, until this time, were not necessary; but owing to their limited means, his

people were not able, of themselves, to accomplish this work. Not discouraged by this consideration, Mr. Patterson urged his people to engage in the enterprise; and also solicited pecuniary aid from the churches of the city for the same object. This appeal to the churches met with a prompt and favourable response, and at length, the work was completed.

Being encouraged by the completion of this undertaking, he now applied himself with renewed diligence to the more appropriate duties of the ministry. And, while he laboured in the pulpit, and from house to house, he was sustained and animated in his work by a few of his people who had agreed to hold up his hands by their prayers and co-operation. It was not long before these efforts were followed by the signal blessing of God. The Holy Spirit, in answer to fervent and importunate prayer, descended upon the congregation with convincing and renewing efficiency, and numbers were led to inquire what they must do to be saved; and when, in answer to this inquiry, they were told to believe on the Lord Jesus Christ, many obeyed.

Having thus instrumentally gathered many from the world into the visible church, this devout pastor endeavoured to indoctrinate them in the principles of the gospel; and as the greater portion of these "babes in Christ," were plain and unlettered, he wisely adapted his instructions to their untutored minds. But as the mere acquisition of doctrinal knowledge was, in his opinion, of no special advantage, unless reduced to practice; it was his constant endeavour to urge the young convert, as well as the more advanced Christian, to be *actively* engaged in the cause of the Redeemer. Having himself experienced the sanctifying power of acting in accordance with this direction, he was the more anxious that his people should pursue a similar course.

About this period his mind was turned with painful solicitude to the condition of the rising generation of this part of the city. His frequent visits in the lanes and alleys revealed the intellectual and moral degradation of many parents, and satisfied him, that unless their children had better qualified guardians of their morals, they would be nurtured in ignorance and vice. This conviction was forced upon him also by facts. He was frequently grieved in witnessing hundreds of poor and ignorant children prowling the streets in every direction, and growing up without any of the wholesome restraints imposed by education and religion. These scenes were peculiarly trying, when witnessed on the Sabbath. His far-reaching and pious mind contemplated with sorrow the consequences of such training upon the future history of these pupils of ignorance and vice, and upon their destiny beyond the grave. When, therefore, he saw them learning to neglect the sanctuary, and profane the name and day of God, the inquiry arose, what can be done to rescue them from the woes to which such a course must inevitably lead? At this time, it is believed, there were no Sunday schools in the city of Philadelphia, organized on the present plan. There had existed, some time prior to this, a society for the encouragement of schools for the mental improvement of poor children, called "the First-day Society;" but there were no means at hand, adapted, in every sense, to meet the wants of the youthful population referred to.

While his mind was exercised on this subject, several young ladies belonging to his congregation met at the house of their pastor to spend an evening in social intercourse. Unlike most of these seasons, this was one when moral causes were set in operation, which have, and are still exerting their appropriate and healthful influence on this city. In the course of conversation on this occasion, Mr. Patterson alluded, with expressions of sorrow, to the deplorable condition of a large

portion of the children of the Northern Liberties, and wondered that so little was done for their intellectual and moral cultivation. Having spoken of the commendable efforts of a lady of New Brunswick, who had collected a number of poor children in her own house on the Sabbath for instruction, he addressed those present in his familiar style, thus: "Now girls, don't you think you could get up a Sunday school here? You might do a great deal of good if you would." Though this was to them a new enterprise, several replied, "Yes, we think we can." "Then," said he, "I will mention it to-morrow from the pulpit. Accordingly, this was done, and on the Monday evening following a meeting was held for the purpose of forming a Sabbath-school Association, which should manage the affairs of the schools placed under its care. On the succeeding Sabbath, a school was organized consisting of more than a hundred children, and in a few weeks, many more were added. This effort was commenced in the spring of 1815.

The Society, whose organization we have just noticed, was called "the Sabbath-school Association of the Northern Liberties." The views and feelings with which this work was undertaken, may be learned from the following article of its constitution.

"With a desire to imitate our Great Master, the Lord Jesus Christ, who went about doing good, we whose names are affixed to this constitution, will endeavour, by the grace of God, to search out poor little children, and labour faithfully with them two hours morning and afternoon, more or less, (as circumstances and Providence may direct,) every Sabbath, praying with them, and teaching them to read the Holy Scriptures, commit hymns, etc.—then go with them to the house of God, where he feeds his lambs,—watch over them during divine service, and tenderly bear them upon our hearts at the throne of his grace." Another article

says, " while searching out these poor little children, we will endeavour to say a word of kind instruction and reproof to their ungodly parents, when such they have."

The Sabbath-school Association, thus organized under favourable auspices, and whose success soon led to the formation of similar institutions in other parts of Philadelphia, rendered the pastor essential service in enlarging his sphere of usefulness, and contributing to his success in this wide and important field of labour.

From this history, respecting the origin of Sunday schools in this city, we learn their establishment was mainly to benefit the children of the poor and thoughtless. It was then generally supposed, that no other portion of the rising race needed the instructions of these institutions. Time, however, has rectified, to some extent, this mistake; and parents of piety and wealth gladly avail themselves of the aid afforded by a well-conducted Sunday school, in training up their offspring in the way they should go.

Before the settlement of Mr. Patterson in Philadelphia, very little had been done to enlist the friends of piety in active measures for the salvation of those who were living without God. This duty, it was generally supposed, appertained exclusively to the clergy, or, at most, to the elders. The social meeting for prayer and exhortation was generally conducted by those who sustained this office; and, occasionally, others of age and experience, to whom, it was thought, this duty might safely be entrusted. It was then considered by many, injudicious to introduce the young man on such occasions; and however pious and humble he may have been, he was led to believe that the modesty becoming a young Christian would dictate that he take no part in these services. This opinion had almost obtained the authority of a law; and he was viewed as possessing zeal without knowledge, who dared to violate it. This

being the general state of things in the churches of this city, no marvel that there were so few actively engaged in furthering the interests of the Redeemer;—no wonder prayer-meetings were so rare. And even the few social meetings that were established, were seldom well attended. The dignified precision that characterized these services rendered them too formal and frigid, to be attractive to ardent Christians.

The lamented subject of this biography, however, introduced a new order of things into the Presbyterian Church in Philadelphia. It was his aim, from his settlement here, till the close of his ministry, to engage all possessed of piety and prudence, whether young or old, rich or poor, in plans of active usefulness. Soon after he became the pastor of the First Church of the Northern Liberties, prayer meetings were established, and sustained by his people at his instance. At these meetings, in addition to the usual exercises of singing and prayer, a portion of Scripture was read, accompanied with remarks of an explanatory or hortatory character; or in lieu of these, an extract from an appropriate sermon or religious tract was read. The members of this church were often reminded, in the most solemn and affectionate manner, by their pastor, of their personal responsibility to God, for the manner in which they employed their talents. They were taught, that they had much to do individually, as well as collectively, in rendering his ministrations among them successful; and these instructions were sanctioned with the divine blessing. Not only did his people sustain Sunday schools and prayer-meetings; they were also in the habit of warning the careless of their danger, and inviting them to visit the house of God: and doubtless, much of his success was owing to the important assistance thus rendered by his flock. The church, under such training, became most effective in furthering the cause

of evangelical piety in the northern section of the city; and in the process of time, its indirect influence was felt throughout Philadelphia. In various ways Christians now began to co-operate with the officers of their respective churches in the conversion of sinners, and in advancing the cause of truth.

The prominence of laymen in the prayer-meeting, however, was viewed by many of his co-presbyters as a trespass upon the rights of the clergy, and an unwarrantable liberty with functions appertaining only to the ministry, or at most to the eldership. Hence, the propriety of this "lay-preaching," as it was denominated, was warmly controverted for some time in the Presbytery of Philadelphia, and excited much interest among the laity of the city. In this controversy, Mr. P. stood alone, except as he was countenanced by the Rev. Jas. P. Wilson, D. D., the Rev. Thomas H. Skinner, D. D., and perhaps one or two others. He could not sanction the views of some of his brethren on this subject, or unite with them in forbidding Christians to exhort sinners who might assemble at the place of social prayer, without violating the dictates of conscience. But having taken this stand, he maintained that the ministry of reconciliation was an office of divine appointment, and that laymen could not exercise any of the functions peculiar to it, without danger to themselves, and prejudice to the general interests of religion.

Notwithstanding he magnified his office as an ambassador of Christ, in the true sense, he had no sympathy with those who suspected that the dignity of the clergy would suffer in consequence of the zeal and activity of private Christians. While few had attained a more honourable standing as a herald of the Cross than he, none had a more perfect disrelish of every thing that savoured of affected dignity. The man who had nothing but his clerical robes to entitle him to the confidence and respect of men, and who feared this claim

would be invalidated by the efforts of laymen to bring sinners to repentance, was the object of his commiseration. Yet he venerated the minister who substantiated his title to the respect of his fellow-men by zealous and self-denying labours in his Master's cause. It was this that invested with dignity the subject of this memoir. No one could see the solemnity of his manner in the pulpit, and hear his thrilling and tender appeals to the sinner, without the conviction, "this is a man of God." He had no reason to fear that the exertions of his brethren of the laity would interfere with the respect and esteem that a people ought always to entertain for their spiritual guide.

From the preceding remarks, our readers must not infer that Mr. P. was on all occasions the most judicious in the selection of means for the accomplishment of his pious designs. This would be more than could be said of any man. But, were it conceded that he enlisted in these efforts some who lacked the necessary qualifications, and that the interests of the church would have been better promoted by dispensing with their services, this would not be a valid objection to his main position. It would only illustrate the familiar sentiment, that incidental evils may be connected with the best system. But whatever imperfections may have blended with these efforts, we doubt not, they were more acceptable to God, than that *inaction* which results from a dread of manifesting zeal, not according to knowledge. The succession of revivals that took place in connexion with this instrumentality, was viewed by him as the testimony of heaven to its utility; hence, he could not concur with some of his brethren in the propriety of laying it aside.

During the summer of this year, (1815), Mr. Patterson was engaged for some time in collecting funds for the erection of buildings, &c., for the Princeton Theological Seminary. During this agency he wrote the following letters

to Mrs. Patterson, who was then on a visit to her parents in Newark, which will be read with interest. They exhibit the character of our friend as the tender father, the affectionate husband, and the devoted Christian.

"Strasburg, Friday, 18th August, 1815.

"MY DEAREST SARAH:—

"Last night I arrived at my father's house, spent part of this day with my dear aged parents, walked a little over the old place, and sighed and left it. To visit my aged parents is a grateful feeling; but I often sigh to be back preaching the gospel to my own people. My parents are as well as might be expected—my father fails fast. It grieves me to the heart to think that he is still so much attached to this world. To-morrow (God willing), I go up to Conococheague to preach on Sabbath preparatory to begging again. Unless I have an opportunity of preaching on the Sabbath, and explaining a little, it fatigues me excessively, and delays me also in every house to relate my business. In the congregation of Carlisle I got more than $300.

"The people here are very dead as it relates to religion. I go nowhere, where I see as much religion and zeal as amongst my own people; although I do sometimes scold them, when I see them do so little for *Him* who died to save our wretched souls. I feel unusually solemn this day looking at the ravages which time has made here. Many are gone who used to be here, and some awfully gone to eternity. I sincerely sigh for the bosom of my family and congregation. I am here *alone*. My dear Sarah, I have not heard a word from you since I left you. I never believed before, family attachments were so strong. I think of you, think of your features, how you look, and say, Is it possible I was so attached to you, and so insensible till now? 'Tis well said, 'that separation makes us realise friendship.' I feel exceedingly anxious to see little William Halsted. I often think and sigh, whilst I think when I used to scold him, how he would put up that little hand before his face. I often think of dear little George Whitefield; but his features are not so impressed on my mind as those of William. How solemnly, melancholy, I feel when I seem to hear little William running to my study door, saying Pa! Pa!

"O! how many interesting and endearing things in a loving and intelligent family to beguile time! O how rapid our time. My dear Sarah, how many things have you and I reason to bless God for. I have seen nobody's situation, or circumstances, since I left home, that I would change for my own. I suspect there is not much danger that I will stay longer than my first contemplated time from my people, unless I should chance to go to Newark before I go to Philadelphia.

"I think if I travel again, it will be with my family. This way is too great a sacrifice of feeling indeed.

"My dearest Sarah, Strasburg has not the charms that it had last year. No consideration would induce me to visit the high peak on the mountain here now. That extensive prospect would only afford pain by bringing to my mind the pleasures it gave on a former occasion, with my dearest earthly friend. Oh! that *little tree-top* in which we sat together and looked on many a hill and dale!

"I feel unusually solemn and melancholy this evening. It would afford me an indescribable pleasure to see you. The world appears a blank to me, and I sigh and grieve at the gain-seeking disposition of all this people, whilst the pleasures of learning, and the anticipated glories of immortality are neglected and despised. Oh! what infatuation!

"Sometimes I sigh (I think sincerely,) to be away from this world, and be at rest. I think, so far as I know my mind, nothing would keep me here except you and our dear little children. Oh, my dearest Sarah, take a little time every day to bear our dear little children to the throne of grace. God never said to the seed of Jacob, 'Seek ye me' in vain. And may the good will of Him that dwelt in the bush be with you and them!

"Adieu, my love. P.

"I think about next Thursday week I will take the stage at Chambersburg for Philadelphia, whether I get much or little. If I get little, I'll say to Sarah, as Cincinnatus did to Atilia, 'I fear, my Atilia, that for this year our little field must remain unsown.' So he left the plough to head the army. So I fear, my Sarah, the money of this presbytery must remain ungathered this year."

"Chambersburg, Saturday evening, 26th August, 1815.

"MY DEAREST SARAH:—

"Yesterday I got your letter at Strasburg. It did my heart good, short as it was. I looked at the 'mountains of Strasburg,' but have not rode on them, though I have, I trust, collected health from every breeze,—whilst I honestly wished 'dear you' was along. I never have, whilst at my father's, experienced such a void in my happiness as I do this time. I feel I want a *friend, my dear Sarah, who is not here.* I believe that separation for a while tightens the bonds of friendship, but it is a painful way of tightening them.

"I shall early next week clear out. The religion of this country, I think, is getting weaker and weaker, and colder and colder. Rev. John McKnight has received an invitation to go and be a colleague with Dr. Muir, of Alexandria.

"I suspect I 'll not succeed well here; a jealousy sticks in the minds of many, because the school was not located here.

"It appears that the people of this place drew up and signed a bond of $10,000, and sent it to the General Assembly, offering to collect so much, provided the school was located here; and it appears from the representation of the people here, that some person in the General Assembly asserted that the people of Chambersburg were not able to pay that much, and it has given great offence to the high-fliers here to be *reckoned so cheap*; and I expect I shall get little to-morrow. I 'll try them, however.

"*Monday morning.* The session (I believe with a view to thwart it) overruled my laying a subscription on the table, and taking money in that way, and thought that to publish that, on the ensuing Lord's day, a collection would be taken up, would be best. I had to yield. I preached in the Methodist church in the evening, and a collection was taken up there for us amounting to $11.25. To-morrow morning I take the stage to Baltimore. Hope deferred maketh the heart sad. I am sick, in the midst of health; and alone, in the midst of friends. I *painfully long to be with my family.* How often! how often I think of that little hand of William, putting before his face when I used to scold him. I think of

dear little Whitefield,—but most of all, my *dear Sarah*, I think of you. No consideration will separate me so long from my family again. My mind becomes light and vain travelling, and every thing in this country contributes to it. There is nothing here but rise early and *work*, and lie down late from *work*. God appears not to be in all their thoughts, save a few sanctimonious looks on the Sabbath. Often I think of those lines of Colonel Gardiner, rising up without the thoughts of God. The birds, says he,

> —— from their temperate sleep awake, and pay
> Their thankful anthems for the new-born day:
> *But man*, more void of gratitude, awakes,
> And gives no thanks for the sweet rest he takes;
> Looks on the glorious sun's new-kindled flame,
> Without one thought of Him from whom it came.
> * * * * * * *
> The wretch unhallowed does the day begin,
> Shakes off his sleep, but shakes not off his sin.

"I expect to spend one day in Baltimore—arrive there to-morrow evening, and on Wednesday evening take the steamboat for Philadelphia, and in the beginning of the following week, the good Lord willing, I hope *to see you*.

"My dearest Sarah, let us not forget each other at the throne of grace; and when there, may we use a holy boldness for our dear little children. Adieu, my love.

"Increasingly yours, P."

While on this agency, he spent a Sabbath with the Presbyterian Church near Shippensburg, in the presbytery of Carlisle. In the morning he preached on the subject of his agency, and, as usual with him, presented a subscription paper during the interval of worship for contributions. An individual, a member of the church, of considerable wealth, but of known penuriousness and opposition to all the calls of benevolence, presented him with a $3 bank note, with the remark, "I don't know whether this note is good or bad; but as you have told us, Mr. Patterson, that you are the Lord's treasurer, I suppose you can tell what will pass with him." The remark was made in a tone of insult; but not

a word or look of resentment was returned by Mr. Patterson. His short reply was, "I will take it, and thank you for it in so far as it has worth!" The man appeared disappointed that his design of enkindling the agent's wrath had been frustrated, and with no small degree of tartness added, "You have given us a begging sermon this morning, I hope you will give us a gospel sermon this afternoon." "I will," was the response. The text which he took in the afternoon was John viii. 44, "Ye are of your father the devil, and the lusts of your father ye will do." It was acknowledged by all who heard it, to be a most pungent dealing with the consciences of his hearers.

He alludes in his letter of August 26th, to a difficulty in obtaining funds in Chambersburg, Pa., for the Princeton Theological Seminary. The cause of that difficulty was this. Very liberal proposals of a beautiful lot, with $10,000, was made by some wealthy gentlemen in that place to the Assembly, to induce them to locate the school in that region. Certain doctors in the church, however, had determined that Princeton *should* be the place of location; for when the proposals, which had been sent out, came before the Assembly, some insinuated the inability of the subscribers to meet their engagements; and some threw out the supposition that when the theological students had finished their course of study, they would find employment in the mills of the town and vicinity of which mention was made in the proposals, &c. A member of the Assembly, an elder, indignant at such insinuations, arose and said, that if doubt existed on the mind of any member as to the validity of the subscriptions, he was ready to give his check for the $10,000, on the acceptance of the proposals. This declaration, it is needless to say, silenced the objectors. The Assembly, however, was hurried to the decision of the case, and as every thing had been previously arranged, Princeton was fixed

on as the location of the proposed seminary. These circumstances, it is probable, Mr. Patterson did not know, or he would not have ventured to solicit contributions in this region.

Some time after this, when on a visit to that part of the country, he spent a night with the family of a ministerial brother. While reading a chapter at evening worship, he paused, and turning to a white servant in the family who was near to him, inquired, "What is your name?" The reply was, "Mary." "Well, Mary," said he, "if you was to die to-night, do you think you would go to heaven?" "I think not," said the girl. "Well, do you think you would go to hell?" "I think not," was the answer. He straightened himself, put on one of those solemn countenances for which he was well known, and looking directly in her face, said, "Well, is not this very strange? Heaven and hell are the only two places to which you can go when you die, and yet you don't think you would go to either. Is it not very strange, Mary?" He went on; finished the chapter; and in prayer spread out the case of this girl in particular. She has been for some time a professor of religion, and dates her first religious impressions to that appeal made to her.

This was his fort. He accomplished more by such plain dealing in private, than by his preaching, much as the latter was blessed.

CHAPTER III.

MR. PATTERSON had been settled in Philadelphia about two years before he commenced his diary; and owing to his frequent absence from home to labour in protracted meetings, and in obedience to other calls of duty, this record was interrupted, sometimes for successive weeks and months. Though we cannot but regret this omission, it will not interfere materially, with the design of this work. His journal, defective as it is, together with communications received from ministers and others who knew him, affords ample materials for laying before our readers a full and faithful history of his labours and success in the ministry. This record will furnish the best means of learning the character of the subject of this biography.

In the beginning of the year 1816, his church was favoured with a copious outpouring of the Spirit. This was the most powerful, extensive and glorious revival that had been witnessed in this city for many years before. As on the day of Pentecost, so during this effusion of the Holy Spirit, some mocked, some opposed, and some inquired what they must do to be saved. This work was preceded by the appointment of a prayer-meeting, held on Monday evenings, for the purpose of supplicating the reviving influences of the Spirit of God. In Mr. Patterson's own language, these meetings "vastly increased in attendance and solemnity." These indications rendered it important to have religious service every evening, so as to satisfy the cravings of those who hungered for the bread of life; and so deep

was the interest felt during this revival, that these meetings were continued for seventy successive evenings.

At first, some members of the church could not sympathise with their pastor in his expectations of an abundant blessing, but in the language of unbelief said, "Behold, if the Lord would make windows in heaven might this thing be;" while others, during the progress of the work, intimated that these strange things were not the products of the convincing and renewing agency of the Divine Spirit. This conduct, on the part of professed Christians, emboldened the wicked to resist the truth, and to predict the speedy termination of the excitement. But, notwithstanding these adverse influences, Mr. Patterson assures us that the good work went forward. Conviction seized the minds of sinners, and in the course of eight or nine days, unbelieving professors repented of their sin, and engaged in the work; while the ungodly, awed into silence, began to tremble in view of their perilous condition.

Several things occurred during this season which were overruled by the Disposer of events to arrest the attention of the careless, and to impress their minds with the importance of eternal things. He makes the following record of one of these occurrences.

"While I was pressing sinners in the lecture-room to come to Christ, an aged female came forward and knelt down before me. For a moment I was confused by being placed in these circumstances. Having recovered from this perturbation of mind, I said, let us pray that Christ may accept the offering of this woman, who wishes to dedicate herself to him. This produced an unusual degree of feeling among saints and sinners."

On February 19th, 1816, he describes the character of the meeting of the preceding evening thus:

"Last night was a very solemn season, the most awful time which we have witnessed. God was in very deed in the midst

of the assembly. Many new cases of deep conviction. The whole congregation was bathed in tears, and the house seemed to be filled as with a rushing mighty wind. Miss M—— cried out, 'Lord have mercy upon me, Lord have mercy upon me! O what shall I do to be saved?' Last night made seventy-six evenings during which we have had religious service in our church, and it is supposed, that from seven hundred to one thousand attended on each evening."*

Under the same date he says,

"Mr. C. has just been to converse with me. He says he obtained comfort on Sabbath evening a week, as I was preaching from the text, 'Ye are of your father the devil, and the lusts of your father ye will do.'"

Such a discourse as Mr. Patterson must have preached from this text, would be considered by short-sighted man, very inappropriate to inspire the convicted sinner with peace and comfort. Yet from the fact just stated, we learn that the Spirit can and, sometimes, does use the terrors of the Lord to persuade men to come to the Saviour for life. On the day of Pentecost the Holy Spirit employed the most pointed reproofs in bringing men to the knowledge and acknowledgment of the truth. The cross of Christ is, indeed, the grand instrument by which a sovereign God

* These indeed were novel scenes in the Presbyterian Church in Philadelphia, and also to Mr. Patterson, as his confusion on the occasion indicated. There appears to have been no effort on the part of the pastor to lead these individuals to act as they did. Both seem to have been under the powerful influence of truth as enforced by the Spirit, and this led the one to take her place before the desk, and the other to cry aloud for mercy. It is probable that these *strange things* prejudiced the minds of some against the work, and disposed them to view the conduct of these persons as the effervescence of animal excitement, rather than the result of clear conviction of sin. A similar objection, however, may be urged against the genuineness of the wonderful revival that took place after the Saviour's ascension to heaven. The presence of the inspired apostles, and the displays of divine power and grace, did not shield this effusion of the Spirit from the false imputations of unbelievers.

slays the enmity of the human heart, and brings it under the dominion of celestial love; nor is it improbable, that such a motive may have been presented in some part of the discourse alluded to, by which this awakened sinner was brought to submission. But to return to the diary.

"About four evenings ago, C. W., a young woman, while in meeting, was overpowered with a sense of her sins and impending danger, as she afterward told me, and under the pressure, her bodily strength sunk. One who sat beside her says that she rose from her seat, as if to leave the place of worship; but being unable, she fell back again crying out in great distress, and swooned away. After the congregation was dismissed, she was taken to a house convenient to the church, where she remained till the morning. In the course of four or five days she obtained clear views of the way of life, and obtained peace in believing, and had a great desire to depart and be with Christ."

These things being noised abroad through the city, many were attracted by mere curiosity to these meetings. And the Spirit, with convincing power, revealed to them their sinfulness, and led some to embrace the Saviour. An illustration of this fact is recorded in the diary.

"February 23d.—Last night our meeting was very solemn. The night preceding, the daughter of a Unitarian came from curiosity to see for herself the things she had heard of by rumour. It pleased the Holy Spirit to convince her of the sinfulness of her heart. Being in great distress of mind, her mother, who suspected the cause of her anguish, sent for a Unitarian preacher to give her needful counsel. When he came, he said to the mother, 'Let her alone, she will soon discover her error and folly.' After this, her mother forbade her coming to our meeting; such, however, was her anxiety on the subject of religion, that she disregarded this prohibition."

It is a painful reflection that there are parents, and even those who profess to be ministers of Christ, who stand in the way of sinners, and prevent, or attempt to prevent them

from entering into the kingdom of heaven. What a fearful account must such render, in the day of final reckoning!

In the journal of the same date Mr. Patterson says:

"Night before last I was called out of meeting to visit a woman who was dying. Ten days before this she had promised, that if the Lord would spare her, she would attend to the concerns of religion. But now she was dying, and according to her own acknowledgment, and my belief, she had no saving acquaintance with Christ. When I returned to the meeting, I improved the event. This effort was owned of God, in arousing delaying sinners to an immediate attention to the things that belonged to their peace."

The history of this woman, is the history of thousands. Though the voice of inspiration warns men against boasting of to-morrow, and enforces this admonition with the reason that they know not what a day may bring forth, they disregard the kind warning. Notwithstanding daily occurrences urge this exhortation upon their attention, they press on to the judgment with as much composure, as if they had made a covenant with death, and were able to command the gracious influences of Heaven when about to leave this world. Sad mistake, indeed, as the experience of many a dying sinner has proved. If the impenitent will persist in setting at naught all God's counsel, He also will laugh at their calamity; and when they call upon him, He will not answer. Reader, if you have been deferring the work of repentance till the future, defer it no longer.

"Be wise to-day; 'tis madness to defer:
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

"Sabbath, March 10th.—The sacrament of the Lord's Supper was administered. It was an occasion of peculiar interest and solemnity. Perhaps it was one of the most impressive scenes ever witnessed in this city. Every part of the church was crowded to excess, so that it was with great difficulty that the sacramental bread and wine were distributed among the communicants. On this occasion seventy persons were admitted to the communion of the church for the first time."

As their names were pronounced by the pastor from the pulpit, the candidates came forward to the altar in presence of the congregation. Of this company, who had publicly presented themselves to enter into covenant with God, some were in the morning of life, and a few near its close. But, though differing in age and circumstances, they were one in purpose, to consecrate themselves to the Lord, and to devote the remainder of their days to his service.

While occupying this station in presence of the assembly, the candidates having professed faith in the doctrines of the gospel, also gave their assent to the following covenant, which was read to them by the pastor of the church. This covenant, drawn up by Mr. Patterson himself, was, perhaps, the first of the kind ever used in Philadelphia.

"And now, before you join this church, are you willing, each of you, to submit yourselves in the Lord to the discipline of this church?

"And do you promise to study the peace, unity, and purity of this church, or any other church of Christ where God in his providence may cast your lot?

"And now, reposing confidence in your Creator, God, through the merits of His Son, by the assistance of the Holy Ghost, you do, each of you, in the presence of the Searcher of hearts, and this congregation, solemnly dedicate yourself wholly to God, soul and body, time and talents, renouncing for ever the devil, the world, and the flesh, and by the grace of God, promise to spend the remainder of your days as the Holy Scriptures direct you.

"And now, remember, dear friends, this surrender of yourselves to God must be perpetual and eternal, for the rights of God over his creatures are like his own nature, *eternal* and *immutable*.

"Let these covenant engagements be deeply impressed upon your hearts. From them you never can escape —from the sealing ordinances of the church you never can withdraw without a breach of covenant. Wherever you may be, however you may act, these vows will remain upon you, through all future time; they will follow you to the grave, they will follow you to the bar of God, and in whatever world you may be there placed, they will abide upon you through all eternity.

"You can never draw back. 'If any man draw back, my soul will have no pleasure in him.' You have avouched the Lord this day to be your God, in the presence of a great cloud of witnesses, and you can never again be as you have been. Henceforth, you must be the servants of God. Hereafter, the eyes of the world will be upon you. As you conduct yourself, so will religion be honoured or disgraced. If you live according to the gospel, you will be a credit and comfort to us: if not, you will be a grief of heart to us, a stumbling block, and a vexation; and if Christ pronounced a *wo*, against that person who offends but one of his little ones, wo! wo to that person who offends a whole church.

"But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. 'We hope you are fellow-citizens with the saints, and of the household of God.' And that all things shall work for your good.

"If you have really given yourselves to God in faith, hereafter never be discouraged, never be unbelieving, for God never will forsake you. 'The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' Go on, then, in the service of God. He is a good master. And now we say to you, as Christ on a former occasion, 'If you will enter into life, keep the commandments. Fear God and keep His commandments, for this is the *whole duty* of man.'"

This imposing scene was concluded by administering the ordinance of baptism to twenty-five of those who had just entered into covenant; after which they repaired to the table of the Lord, and ratified this solemn engagement over the symbols of the body and blood of their crucified Master.

Of this large assembly there were none who did not view the solemnities of the occasion with intense interest. The impenitent were reminded of their final separation from the righteous, when their friends and neighbours came forth to profess before men and angels their love and attachment to the Redeemer. Young converts joyed in the God of their salvation, and magnified the Lord for their deliverance from the bondage of sin, and their introduction to the privileges and blessings of the gospel. And the saints also rejoiced at this abundant ingathering of the fruits of righteousness. When the Lord turned the captivity of Zion, their mouth was filled with laughter, and their tongue with singing. Then said they, "The Lord has done great things for us, whereof we are glad." These trophies of sovereign grace, and this enlargement of Zion filled their hearts with joy and gladness, and inspired them with new life in the cause of Immanuel.

The labour and anxiety connected with the admission of so large a number to the communion at one time, must have been very great. Premature admissions to the Lord's table are often viewed as the necessary attendants upon a special outpouring of the Spirit. This view of the subject, however, is erroneous. That there have been frequently "hasty admissions," at such times, we think is very probable. But we question very much whether more have been admitted to church membership on such occasions without the requisite qualification, in proportion to the whole number admitted, than at ordinary seasons. Mr. Patterson and his session were, generally, very cautious in the admis-

sion of persons to the privileges of the church. It was not until after frequent and close examination of the candidates as to their knowledge of the nature and design of the ordinance, and their acquaintance with experimental piety, that they were received into church fellowship. And even after this careful inquiry, it was customary to publish from the pulpit the names of those who had been examined, one or two Sabbaths prior to the communion; so that if any member knew aught against their moral or Christian character, the session might be made acquainted with the fact, and their approach to the holy table be thus prevented.

Such strictness in admitting persons to this ordinance was unknown in the Presbyterian Church in Philadelphia till introduced by the subject of this memoir. It is known, that in most of the churches in this city, members were received into full communion, without appearing even once before the session. A few questions were proposed to the candidate by the pastor, respecting his scriptural knowledge and attendance upon the means of grace, and if these were answered satisfactorily, his name was enrolled among the professed disciples of Christ; and in some cases, even this form was not observed.

Those who united with the church on this occasion were, for the most part, young persons between thirteen and twenty years of age. Only four of the seventy admitted were above thirty years of age, and but one of these four had arrived to three score years. This one was a female. Concerning her Mr. Patterson makes the following remarks:

"This woman is the only instance that has come to my knowledge of an old person being awakened in all this revival, and she was awakened in a very singular way. On a Sabbath immediately before the first Monday of the month, when we unite with the religious world in praying for the kingdom of Christ, I endeavoured to alarm sinners from the consideration that while the Christian world was engaged in

the cause of Christ, they were doing nothing to promote it, or, which was worse, were opposing it. I endeavoured to simplify my views on this point, in order that the poor children of the Sabbath school might also feel the remark. I said, suppose the Lord Jesus Christ should let a rope down from heaven, (pointing up to the ceiling of the church,) and say, I am about to pull up the last stone, and finish my spiritual building, putting on the top stone with shoutings, crying 'Grace, grace, unto it;' and suppose the angels were gazing upon the scene. Would you not all take hold of this rope? You say 'yes.' Well, you will have a trial of it to-morrow evening, (the evening of the monthly concert,) when saints in every quarter of the globe will, as it were, be pulling up the top stone with shoutings of 'Grace.' This simple story about the rope being let down from heaven to pull up the top stone, convinced this aged woman that she had never been pulling for Christ, and it was owned of God to her conversion."

This fact, that there was but one aged person converted during this revival, so far as the pastor knew, while by far the greater number of converts were in the morning of life, calls upon the young to "remember their Creator in the days of their youth." It is just enough to keep the aged sinner, who feels oppressed with guilt, from despairing of the mercy of God; while it impressively admonishes the young against presuming that they may slight the calls of the gospel, and still secure the divine blessing in riper years, or declining age. Youthful reader, if you have not already consecrated your services to the Lord, delay this work no longer. Your own peace and safety, as well as the command of your Maker, urge you to an immediate compliance with the terms of the gospel—to exercise repentance toward God, and faith in the Lord Jesus Christ.

The continuous and laborious efforts necessarily connected with this work of grace, had so impaired the health of our friend, that for several days previous to the communion, he had not spoken in public. In immediate connexion with the

account of the sacramental services, he says, "Before yesterday, I had not spoken in public, for seventeen days, owing to the feeble state of my lungs."

Much of the diary about this period is filled with the conversations which he had with persons under conviction, or who had obtained peace in believing; some of whom were subjected to persecution for their attachment to the Saviour and his cause.

"March 28.—Called upon C. W. She told me she was so much persecuted by her parents that she was tempted sometimes to leave her father's house, not caring what may become of her. About two nights since, when she had almost determined to carry this purpose into effect, she thought she would commit her case to God in prayer. Having spent a great part of the night in prayer, her mind became composed, and she was enabled to bear reproach and suffering for Christ, with meekness. 'Let the tempted and persecuted seek succour from God in time of trial, and they shall not seek in vain.' 'For we have not an High Priest who cannot be touched with the feelings of our infirmities; but was, in all points, tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Another instance of this kind, was that of an interesting young lady whose mind had been enlightened in the knowledge of the truth during this gracious season. Mr. Patterson informs us in his journal, that "father and mother united to keep their daughter from the meetings. When she told her mother that she must forsake all for Christ, she replied, 'What! do you intend to fulfil this scripture?' Notwithstanding this young woman was threatened with chastisement from her father, and with being cast out of his house, she resolved, after prayer and reflection, to unite with the church, leaving the consequences with God. The evils she feared, and which had been threatened, did not overtake

her. When she returned home, the father was about to put his threat into execution, but, through the interposition of a pious relation who was providentially present, his wrath was restrained." The path of duty, is always the path of safety. Though the portentous cloud may, at times, terrify the obedient disciple, God will be his sun and shield; while the man who turns aside to the flowery and inviting paths of disobedience, to avoid anticipated evils, will be overtaken with ruin.

"April 24.—This evening closes the continuous meetings which have been held for nearly ninety nights in immediate succession.

"May 27, 1816.—Yesterday the ordinance of the Lord's Supper was again administered. Eighty-four persons were admitted for the first time to church privileges. It was a very solemn season, and I hope blessed to many souls. A number of the members of the General Assembly being present on the occasion, united with us in commemorating the Lord's death."

The spring communion season was usually held during the meeting of the General Assembly. And, we doubt not, ministers and elders often had their hearts warmed by witnessing the scenes exhibited on these occasions, and returned to their charges inspired with new zeal, and animated to labour with more fidelity in their Master's cause. The writer was present on many of these delightful seasons; he, therefore, knows experimentally, something of their salutary influence.

Although many were gathered into the fold of Christ during this revival, there were some, as is frequently the case at such times, who resisted the Holy Spirit and relapsed into their former stupidity, or settled down in despair, supposing they had sinned away the day of mercy. Several cases of the latter description are recorded in his diary, of which the following is the most striking.

"To-day, May 27,—called to see Miss L. K., who was awakened in the revival. She is indifferent to her state, though she feels most miserable. Complains of wandering thoughts that render her uneasy; and that her mind often broods upon her lost condition. Upon inquiry, I discovered that she had given up praying, and settled down in the conviction that she must bear her misery without being able to do any thing to extricate herself from her wretched state. I held up to her view Christ, and his willingness to save all who put their trust in him, and urged her to commit her case to him, and warned her against the sin of unbelief, as the most deadly of all sins, but all was vain. With these remarks, I left her; she is the most pitiable object I ever beheld."

"July 5th.—It is now several months since L. K., (the person alluded to above,) was first convinced of her danger as a sinner, and she seems to sink deeper and deeper in despair. It is with difficulty that she can be persuaded to take any food or exercise. She sits in a state of melancholy, brooding over her wretched condition. How awful the state of a sinner, when God withdraws his influences, and conceals the light of his countenance!"

Whether this female was finally abandoned of God, it would be presumptuous in any mortal to decide. The Omnicient alone sees the aggravating circumstances under which the awakened sinner resists conviction, and He alone can decide when it will be best to abandon him by the withdrawment of his gracious influences. But that there are seasons when this is the case, the scriptures fully testify; and the sinner is always in danger of this fearful doom, when resisting the Holy One. Were it not for the amazing forbearance of God, this calamity would overtake every one who disregards the calls and warnings of the gospel. It therefore behooves the careless, and especially those who are impressed with the importance of eternal things, to take heed lest they quench the Spirit, and he take his everlasting flight. Then hope and they must part for ever!

Such cases as the above, have often led the opposers of evangelical religion to find fault with the clear and discriminating exhibition of its doctrines. When any one, whose mind is highly excited in view of his danger as a sinner, yields to despondency, they speak of this calamity as the legitimate result of "an undue attention to eternal things." What such persons would consider a *due* attention to this momentous subject, we may conjecture, since they reproach ardent piety as fanaticism, and denominate a conscientious observance of the precepts of the gospel, puritanical strictness. Thus do they endeavour to cast odium upon that religion which controls the affections, and regulates the life, in view of things unseen; while they extol a frigid and heartless Christianity that finds no countenance in the New Testament.*

"July 21st.—The Lord's Supper was celebrated, when

* When there is a constitutional tendency to insanity or melancholy, any strong mental excitement may develope this tendency. Disappointed love, or ambition, or severe afflictions, as well as an absorbing interest on the subject of religion, may be the developing cause. Nothing is so adapted to exert a soothing influence upon the human mind as correct views of religion. Often the spirit of man must have been overwhelmed with anxiety and sorrow, had it not been sustained by the consolations of the gospel, and permitted to seek succour at the mercy seat in time of need. It is, therefore, wrong to suppose that scriptural piety, however ardent, is, in any case, *the cause* of insanity or melancholy. "Religion," says John Abercrombie, M. D., in his interesting work on the intellectual powers, "by a common, but very loose mode of speaking, is often mentioned as a frequent cause of insanity. When there is a constitutional tendency to insanity, or to melancholy, one of its leading modifications, every subject is distorted to which the mind can be directed, and none more frequently or remarkably than the great questions of religious belief. But this is the effect, not the cause; and the frequency of this kind of hallucination, and the various forms which it assumes, may be ascribed to the subject, being one, to which the minds of all men are so naturally directed in one degree or another, and of which no living man can entirely divest himself."

twenty-eight persons were admitted to the communion for the first time."

"August 2d.—J. G., who is in a despairing state of mind, came to see me. I inquired how he was; he instantly replied, 'All's gone, 'tis too late now.' Conversed with him some time, and gave him such counsel, as appeared to me was adapted to his case.

"The blessed work which has been in progress for some time still continues. Last Wednesday night was a most solemn time. I hope some good was done. O that I had more strength and time to visit."

The health of Mr. Patterson being much impaired by his anxieties and labours during this interesting work of grace, he was prevented from visiting as much as the state of his congregation demanded, and as he desired.

In the journal of the above date, an instance is recorded, which would be considered rather a novel occurrence in our city at the present time.

"A few evenings ago a lad had his attention awakened to the importance of personal religion at one of our meetings. On the following day, while sitting on his work-bench, he was powerfully convicted by reading the well known hymn,

'Alas, and did my Saviour bleed.'

The pungency of these convictions rendering his feelings irrepressible, he fell upon his knees beside his work-bench, and cried aloud for mercy. This was the means of awakening four of his shop-mates to see and feel their danger as sinners, and to plead for salvation. I was sent for, to visit them, and direct their inquiring minds; but being out of the city at the time, one of my elders went and conversed and prayed with them. They continued in supplication till midnight, when they began to rejoice in hope, and to praise God for redeeming love."

This case reminds one of the Philippian jailor who, at midnight, was brought to see his danger, and "rejoiced, believing in God."

The means employed during this revival, and which were

signally blessed in the conversion of sinners, were the plain and faithful preaching of the doctrines of the cross; and the importunate supplications of Christians, in connexion with corresponding efforts, for the conversion of the impenitent. Pastoral visitation was also an important auxiliary in promoting this good work. The beloved subject of this memoir, was most indefatigable in this department of his responsible vocation; and,

> "With all patience and affection taught,
> Rebuked, persuaded, solaced, counselled, warned,
> In fervent style and manner."

Having become acquainted with the workings of the human mind under the convincing agency of the Spirit in these visits, he was enabled to give appropriate instruction and counsel to those who were the subjects of this divine influence. These interviews were the means of enlightening the minds of the thoughtless, in regard to their danger as transgressors of the law of God, and of inducing them to accept of the gracious proposals of Eternal Love. They were also instrumental in stirring up the friends of the Redeemer to fervent prayer, and energetic and persevering efforts for the enlargement of Zion.

The prominent doctrines exhibited during this season, were the sovereignty of God—the total depravity of the heart—the necessity of regeneration by the Holy Spirit—salvation through the vicarious sacrifice of the Son of God, and the dreadful doom of those who reject the gospel. The divine law, in its spirituality and extent, was held up to the sinner's view with great clearness, not as a method of justification, but to give him a knowledge of his sins, and to show him that the new covenant afforded the only sanctuary for the guilty. Consequently, the convictions of the awakened, were deep and pungent; and, in some cases, connected with the most alarming apprehensions of divine wrath.

Impenitent men were made to feel they had been rebelling against their righteous and benevolent Sovereign; and that nothing but his abundant mercy could rescue them from endless wo. In some instances, as we have seen in the diary of the pastor, their anguish was so great that they could not refrain from crying aloud for mercy.

This wonderful outpouring of the Spirit, which continued about seven months, resulted in the conversion of very many from the error of their ways. Of these, one hundred and eighty united with the First Church, Northern Liberties, and a considerable number joined other churches in the city and its vicinity. Such was the depth and power of this work, that it awakened a new interest on the subject of religion, and gave an impulse to the cause of Immanuel that is still seen and felt in Philadelphia. Besides, it rectified the mistakes that many Christians entertained, in reference to revivals of religion. It displaced prejudices of long standing, and transformed the lukewarm into the ardent friend and advocate of these seasons of divine power and mercy. So extensive and salutary was its influence, that a professor of religion cannot now speak reproachfully of revivals in this city, without injury to his Christian reputation. We doubt not, the great disclosing day will reveal many things of vast importance to the cause of Christ in this region, as the legitimate results of this memorable occasion.

CHAPTER IV.

THE anxieties and labours connected with the revival noticed in the preceding chapter seriously affected the health of Mr. P., so that for some time he apprehended that he would in future be unable to endure the toils incident to the pastoral office. Having submitted to a course of medical treatment without any immediate benefit, he took a journey for a few months, which was attended with more success. His former vigour of mind and body, being thus, in some measure regained, he applied himself with wonted ardour to the various duties of his calling.

The continuous history of his labours and success is, we regret, interrupted for nearly two years, owing to a chasm in his diary. A brief notice of a few cases of individuals under conviction, is all the record he made during this interval. This hiatus was, probably, occasioned by his temporary absence from the city on account of the state of his health; and to the fact, that nothing of special and general interest occurred among his people at this time. Whatever may have been the cause of this interruption, no one, who knew our friend, will ascribe it to any diminution of interest in his appropriate duties.

The following extract presents one of the many cases of similar character, which we find recorded in his journal. However humble the station of those who sought the advice of this holy man, he always treated them with kindness and affection, and thus secured their confidence and esteem.

"June, —, 1818.—R. M., an apprentice, about fourteen years of age, has been attending our meeting, and is under deep conviction. He told me that his master requires him to stay at home on the Sabbath, and work, (his master is a baker.) This boy has often been threatened with punishment if he did not go immediately to bed, instead of remaining up to read and pray. His master also forbade him to read the New Testament, saying, 'It will fill your head with foolish freaks.' I advised him to be much engaged in prayer, and in reading the scriptures; and to commit his case to God, who cared for him."

It will scarcely be credited, but so it is, this master was a prominent member in one of the churches of this city!

"November 6th, 1818.—Yesterday was observed as a day of fasting and prayer, in view of the low state of piety among us. It is now past, and what important consequences may be connected with that day! O that it would please God to awaken us more solemnly to the things that belong to our peace! O how affecting that this church should ever grow cold and lukewarm after what God has done for us! Will they ever forget January, 1816? I desire to thank God, that of nearly two hundred, who were brought in during this revival, so few cases of defection have occurred."

While lamenting over the apathy and backslidings of his people, at this time, he magnified the Lord, that the fruits of the glorious work of 1816, with few exceptions, appeared well after a trial of nearly two years. This must have been specially gratifying, inasmuch as it was predicted that these converts would soon return to the world, and prove that the excitement was the work of man, and not the legitimate result of the Spirit's influence on the human mind.

Although Mr. Patterson enlisted his people in zealous and active measures for the advancement of the Redeemer's kingdom, he was not, as some may have supposed, indifferent to their progress in biblical knowledge, or their acquaintance with the doctrines of grace.

He was thoroughly persuaded "that truth is in order to goodness; and the great touch-stone of truth, its tendency to promote holiness;" according to our Saviour's rule, "by their fruits ye shall know them," and "that there is an inseparable connexion between faith and practice, truth and duty." And as a Presbyterian, he endeavoured to indoctrinate his people in the peculiar tenets of the church to which he belonged, and to which he was ardently attached.

Some time during the present year he commenced a course of familiar lectures upon the Confession of Faith. It is believed, that this was the first attempt of the kind ever made in the city of Philadelphia, and its novelty, as we might suppose, attracted a larger number than was in the habit of attending the ordinary service. After reading the passage from the Confession of Faith, previously assigned for the lecture, he made his remarks, and then allowed those present to ask any question connected with the subject. The following amusing incident occurred at one of these lectures. Two men, known as Universalists, were present on one occasion, with the intent, as was afterwards revealed, of entrapping him by their inquiries. When the time for proposing questions, had arrived, one of the Universalists rose and asked the preacher whether he believed that elect infants would be saved. "O yes," said Mr. Patterson, "I believe they will be saved; don't you?" Not securing the object at which he aimed, the man inquired a second time, "will non-elect infants be lost?" To this Mr. Patterson replied, "It will be well in the first place to ascertain whether there are any non-elect infants; do you believe that there are any such infants?" The man answered, "No." "O, then," said Mr. Patterson, "you and I believe alike on this point; and since there are no non-elect infants, then none will be lost." It is needless to say

that this professed inquirer after truth took his seat, mortified that he had failed in securing his object.*

As a faithful pastor, our friend visited all classes of persons—the careless and profane, as well as the pious and moral, yet he records but one instance in which he received any insult, or rude treatment in these visits. This may appear rather singular to those who were not acquainted with him in private. There was a striking difference between his manner and appearance in the pulpit, and his address in his visits among his people. As a preacher, he was bold, fearless, and, at times, apparently severe in exhibiting the truth; as a pastor, he was always mild and affectionate, so that the most timid could approach him with confidence. The benignant smile with which he always accosted his parishioners, and the tender solicitude he manifested for their temporal, as well as their spiritual interests, gave him a strong hold upon their affections. But, notwithstanding the blandness of his deportment in his pastoral visits, he was, on one of these occasions, treated most rudely. He makes the following record of this occurrence.

"Feb. 5th, 1819.—This day was committed to the grave the only man that I ever was afraid of since I entered the ministry. About six months ago he returned from sea, and his wife was about to join our church the next Sabbath after his arrival. The intelligence of her conversion, which had taken place during his absence, was as painful to him as it was unexpected. He purposed, if possible, to prevent her from making a profession of religion, and to this end,

* About this time, and subsequently, it was currently circulated that Mr. Patterson had stated, in one of his sermons, that there were "*infants in hell not a span long.*" This charge has been preferred against most Calvinistic divines; and though it has been denied again and again, it is still reiterated. The writer heard Mr. Patterson, on one occasion, when referring to this that had been slanderously reported of him, declare publicly, in the most express terms, that he had never uttered such a sentiment.

resolved to take her on an excursion into the country on the Sabbath she intended to unite with the church. But, fearing the consequences of this jaunt, her mind was greatly agitated, not knowing what to do. On the day appointed for this excursion, however, or perhaps the evening previously to it, he burst a blood-vessel, which thwarted his plan. Hearing of this providential interference, I thought it would be a seasonable time to visit him, and that by affectionate conversation, I might do him good, or at least dispose him to treat his wife with less severity. When I entered the house, I found him lying on a sofa. After the customary salutation, I sat down and inquired into the state of his health: whether he had much pain, and whether he had lost much blood. I then remarked that in the midst of life we are in death. I believe I asked him whether he would have been prepared to die, if it had been the will of God to take him away with this bleeding of the lungs? He angrily replied, "I want no popish stuff, and no pope about me when I am going to die;" adding, "I am very weak, I don't wish you to talk to me." I had concluded to say no more to him, but it occurred to me to ask him whether he believed the scriptures to be the word of God: I did so. At this, he sprang up, exclaiming, "I am astonished that you would ask any one such a question in an enlightened land," and with a malicious look, the like of which I have seldom ever seen before, he left the room. Presently I heard a scuffle up stairs, which was caused by his wife having taken hold of him to prevent him from returning to do me some injury. He regretted he had not had his pistols at hand, that he might have shot me when I addressed him.

"The wife sent down a little girl to tell me to leave the house in haste, as he threatened to be revenged on me. I sat still, however, thanking God, that not only I, but all then, and even this poor wretch, were in his hands. After some minutes I went away.

"This man never rose from his bed after this. Some weeks before his death, he sent for a Universalist preacher to converse with, and to calm his troubled mind. He said if I had talked with him like that minister, he would not have been so abusive toward me; but that he was sorry for his conduct."

"May 7th.—Again, by the good providence of God, I am able to be about. Last Sabbath I ruptured a blood-vessel,

after preaching twice on the first twelve verses of the fourteenth chapter of the gospel according to John.

"O this is a blessed chapter! How full of matter it appeared to me last Lord's day. How powerful those verses in which the blessed Saviour asserts his divinity to his inquiring disciples! 'Have I been so long time with you, and hast thou not known me, Philip?' O how slow are even Christians to learn the things that can alone make them happy! 'He that hath seen me, hath seen the Father.'

"And how heavenly and fraught with tenderness are these words falling from the lips of the meek and lowly Lamb of God: 'I go to prepare a place for you, and I will come again and receive you unto myself.' Wonderful! wonderful, that language so gracious should ever have been spoken to rebels! My mind was excited in an unusual degree when commenting upon this admirable portion of gospel history. I was too much engaged to remember my feeble body, and, as I often do, preached too long.* O that I was more heavenly minded, and could bring more of the marrow of the gospel into my sermons, and preach them under the influence of a heavenly unction.

"How precious, how precious the gospel was to my poor sinful soul when my lungs were bleeding, and I was compelled to look directly into eternity! What was all the world beside to my soul in that solemn hour? I think, yea, I am sure, I can bless the Lord for this affliction.

"I thank my beloved Saviour, who 'counted me faithful, putting me into the ministry.' My desires to do good, do not decrease, but, I think, constantly increase. O that I now had that strength which I wasted in the service of Satan in my youthful and foolish days; but it is gone; and now,

* Mr. Patterson often, in the commencement of his sermon, alluded to the feeble state of his body, remarking, at the same time, that he must be short on this account. But when he became engaged in preaching, he would frequently forget his weakness, and perhaps preach longer than usual. Often has he cautioned young ministers against preaching long sermons, while he lamented over his own error in this particular. Having acquired this habit, he found from experience that to overcome it was most difficult. But our friend was not the only preacher who had reason to lament over this practice, so injurious to the health of the speaker, and so profitless, and sometimes so hurtful to the spiritual improvement of the hearers.

when I would do good, I am left with a broken constitution. Well, wondrous mercy that accepts such relics. A condescending God designs to consecrate to His glory what He has snatched from the mouth of the devourer. Then let me warn all young persons against wasting the strength and prime of their days in sin."

The subject of this memoir looked with uncommon interest upon the youthful part of his congregation. Among them he hoped for special success in the ministry; nor were these expectations vain. The importunity and affection with which he addressed them at times, may be learned from the following extract of a discourse to this class of his hearers:

"The morning of life is a period peculiarly proper for the cultivation of piety. Then the heart is tender, and more susceptible of divine impressions, than when it has been hardened by a long continuance in sin. At this period the mind is comparatively free from prejudice, and good habits are more easily formed; and when formed, they are more permanent. Hence Solomon's injunction, 'Train up a child in the way he should go, and when he is old, he will not depart from it.'

"It is proper, my young friends, that you seek the Lord in your youthful days, that you may be prepared to meet the sorrows and troubles that await you in your journey through life. As soon as the infant opens its eyes upon the light, it becomes an heir to pain and suffering. Does it, then, never cost you an anxious thought how you shall buffet the billows you must encounter in crossing life's tempestuous sea. Even the Christian, who is supported by divine grace, gets to the end of his journey with great difficulty; it is through much tribulation that he at last secures a place in heaven. From whence, then, will you derive support in the day of adversity, or in the hour of death? The Saviour, who alone can befriend you in such a trying season, you reject. His counsel and help you will not accept. But were you to become pious now, you need not fear the approaching night. The possession of true piety would make you happier even in the present world. Josiah sought the Lord early, and he was the happier for it, and there was no king before him who was like him. Again,

you ought to seek God early, because you have a promise to encourage you. 'I love them that love me, and they that seek me early shall find me.' The Saviour has every thing to give that can stimulate the youthful breast with a commendable ambition. Riches and honour are with him, yea, durable riches. Further, the authority of the great God, your Maker, enjoins this upon you; 'Remember now thy Creator, in the days of thy youth,' 'Seek first the kingdom of God and his righteousness.' Can you, then, resist the claims of your heavenly Benefactor any longer?"

Mr. Patterson was, in the true meaning of the term, a philanthropist—a Christian philanthropist. In him the oppressed of every land and nation found a friend and advocate. He embraced in the arms of his benevolence the race to which he belonged; and while he esteemed it an honour that he was an American, it was mainly because the land of his birth was the sanctuary of the oppressed, and the home of the free. Yet it was to him a source of lamentation, that in this land of freedom, the African and the Red man were often treated as if they had no claim upon human sympathy. But, instead of spending his time in fruitless lamentations over the delinquencies of others, he embraced every opportunity to cancel his debt of obligation as an American to the sable children of Africa and the Indian.

His interest in behalf of the people of colour may be learned from what follows.

"Yesterday I received a letter from Rev. Dr. Griffin, President of Williams College, Mass., thanking me, in the name of all Africa, that we had taken up and recommended a young coloured man for an education for the gospel ministry. His name is J. B., one of our communicants. I hope that John may make a faithful and useful minister among the poor Africans. I thank the Lord that he has that good desire to devote himself to the ministry."

The following notice of the death of his aged father manifests his filial affection.

"October 2d, 1819.—This day received intelligence that my father is no more! He died Sept. 27, at 5 o'clock, A. M. Well, he has left an evil and wearisome world. O that God would sanctify this dispensation to my growth in grace, and make it the means of ripening me for heaven! May the good promise of my heavenly Father be comfortably brought home to the heart of my pious mother, and may she be prepared to leave the world when her Lord cometh. My father was near ninety years of age, yet he might have said with the patriarch, 'few and evil have the days of the years of my life been.' O God, my Maker, 'make me to know mine end, and the measure of my days what it is, that I may know how frail I am.'"

About the commencement of this year, (1820) indications favoured the belief that God was about to visit his people again with the reviving and awakening influences of his Spirit. He alludes to these promising appearances thus:

"Near the beginning of February, 1820, the members of the church who were most noted for their exemplary piety, would say occasionally, 'I feel as though God was about to come in mercy to this congregation.' A meeting of the communicants was called to see what could be done in the use of means for the reviving of religion in the hearts of God's people, and the conversion of sinners. It was unanimously agreed at this meeting that Thursday, the 17th of February, be observed as a day of humiliation, fasting, and prayer. The day was accordingly observed, and the children of God testify that it was a day of uncommon interest. In the morning a prayer meeting was held preparatory to public worship in the church. My discourse consisted of striking passages from the scriptures in reference to fasting, accompanied with appropriate remarks.

"Immediately after the sermon, many of the congregation returned to the session-room for prayer. At 3 o'clock, P. M., the church assembled again for prayer. It was a solemn time. In the evening we convened again to supplicate the gracious interposition of the Holy Spirit."

These prayers were heard and answered, as appears from the work of grace that followed. But the labour of mind

and body, which Mr. Patterson had necessarily to expend in this revival, prostrated his strength, and compelled him to suspend his extra services, even when the people were anxious to hear the word of life.

"February 24th.—Extremely fatigued, unable to get out of bed till 8 or 9 o'clock. My chest trembles constantly from weakness. But, O, what shall I say of the goodness of God, that has enabled me to speak so much to perishing sinners! O that my heart was humble and thankful. Last evening, and the previous one, God gave me great enlargement, in speaking to sinners in reference to their exposure to eternal destruction."

"Monday, March 13th.—My health is sinking. I have been obliged, after holding meetings for seventeen nights in immediate succession, to suspend them. Our meetings have been crowded and solemn. I hope some souls will be gathered into the fold of Christ. I have never, during my residence in this city, seen the people so willing to hear religious instruction. Truly, the Lord has made them 'willing in the day of his power.' If my lungs were not so weak and sore, I would preach every night. O that the Lord would awaken his saints to more diligence in visiting and in using other means for the salvation of the ungodly."

"March 18th.—A part of this day I have set apart for fasting and prayer, preparatory to offering our infant daughter to God in baptism. Next Lord's day we hope to have the seal affixed to the covenant. O that I had more humiliating views of myself, and stronger faith in Christ."

The act of dedicating a child to God in baptism, is one of great responsibility; and those who duly weigh its solemnity, will not enter upon its performance, without previously seeking divine assistance. Yet, how very few of those who present their children to receive this seal of the covenant, realize the obligations they assume; or seek, by fasting and prayer, the needful preparation for such a service. Some who never experienced a Saviour's love, and who, probably, never seriously think of submitting to his authority, mani-

fest extreme solicitude thus to encircle their offspring with the arms of covenant mercy; and having obtained this end, all further anxiety in regard to their spiritual training is dismissed. Being satisfied with the performance of this external duty, they do not consider the solemn pledge implied in this transaction; or feel any compunctions in neglecting to educate their children for Him to whom they have been consecrated. Such parents declare by their conduct, that this ordinance, though of divine appointment, is a mere ceremony; and that the performance of duty, in this case, imposes no obligations to lead their little ones in the paths of piety by their precept and example. If these be not their sentiments, where is their consistency; and if they be, where is their reverence and piety in placing their offspring upon the altar of God?

The preceding remarks are applicable to many of the nominal friends of the Redeemer; they may also remind some of his real disciples of their delinquencies in reference to this most important duty. Covenant engagements, alas, are too soon and too early forgotten; and, owing to the lamentable deficiency of Christians in this respect, Zion mourns. The children of the church are, in many cases, educated in all the gaieties and follies of the world; and instead of being gathered into the fold of Christ, they barter their heavenly inheritance for the short-lived and unsatisfying pleasures of earth.

"June 4th.—Last Sabbath was, I doubt not, a good day to our congregation. Forty-three persons, the fruits of the recent revival, were added to the communion of the church. The occasion was interesting and profitable. Many of the members of the Assembly were present, and united with us in celebrating the Lord's Supper. O that my beloved Saviour would revive my heart, so worldly, corrupt, and awfully under the dominion of sin. I purpose, by His grace, to do more for his glory in times to come."

CHAPTER V.

During this summer, (1820,) Mr. Patterson, cherishing the hope that an excursion into the country would contribute to the restoration of his health, which had been impaired by the excessive labours of the preceding winter and spring, visited his friends at Strasburg. He had often received great benefit from a temporary residence, where, far from the densely populated city, he could inhale a purer air, and regale himself in expatiating over the beauties and wonders of nature. Few were more susceptible of exquisite delight in contemplating the works of God than he. With these displays of creative energy, and benevolence divine, were associated the recollection of the sports and pleasures of his boyhood and youth: this fact, perhaps, in connexion with his natural relish for such scenes, made him, in all subsequent years, an extravagant admirer of nature's works. The landscape, the picturesque scenery, and mountains rising above mountains in awful grandeur, filled his mind with pleasing and sublime emotions, and raised his heart in adoration to their almighty and beneficent Author. And as he looked over the varied fields of creation, he could call

> —— "the delightful scenery all his own.
> His were the mountains, and the valleys his,
> And the resplendent rivers. His to enjoy,
> With a propriety that none can feel,
> But who, with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling say, 'My father made them all.'"

These, however, were not the only objects contemplated by his capacious and benevolent mind in his rural excursions. He often turned from such pleasing contemplations to reflect upon the moral desolations produced by sin, and to make appropriate efforts to save his fellow men, and arouse Christians to duty. Wherever he sojourned, the master passion of his soul, love to God and men, still gave direction to all his movements.

Did all clergymen, who seek a summer retreat to avoid the prostration consequent upon severe mental application in the hot season, lay out their energies for the good of those among whom they reside for a short time, as did this man of God, the results would be most felicitous upon themselves and others. In many instances, however, these excursions are made merely with a view to health or pleasure; and the most that some ministers attempt, on such occasions, is to publish the news of salvation on the Sabbath, if an opportunity is afforded. Consequently, they often return to the people of their charge, with their health improved, it may be, but with affections so cold and languid as, for a time, to disqualify them for the zealous and faithful discharge of the momentous duties of their holy vocation. The following extract of a letter addressed to Mrs. Patterson, administers salutary reproof to such, while it reveals the way in which this indefatigable servant of Christ employed his time during these seasons of recreation.

"Chambersburg, June 6th, 1820.

"My Dear Sarah,

"The weather has been for a few days very warm here indeed. Religion in Chambersburg is about as usual. Last night I attended monthly concert of prayer. A considerable number were present. I have been endeavouring to form religious societies for giving something to the Lord, and I hope I have succeeded. One is called 'the Mite So-

ciety of Chambersburg, to aid poor and pious youth for the gospel ministry,' composed of elderly ladies. Another consists of young ladies to aid in christianizing the Indians in America. The funds of the latter to go to the United and Foreign Missionary Society. The funds of the former to the Theological Seminary of Princeton. A third society was formed of the children, called 'the Children's Mite Society of Chambersburg,' to aid in the education of heathen children in India. These funds to go to Boston. I think a considerable amount of money might be raised here, if the right course was taken. * * * *

"I know not what God will do with me. I feel better for the travelling, but I have had a pain in my side occasionally, and sometimes in both sides, which seems to indicate a weaker state of the lungs. I think my life is hastening away, and am more and more convinced my work on earth is nearly done. O that I had been more faithful! How sorrowful the reflection to look back on so useless a life!

"Tell brother George not to delay opening the society which we were talking about. Beg him to make the beginning. Tell him the time is short, and while he is thinking about it, poor souls are sinking into endless despair. O tell him, beg him to begin, and to urge all his pious acquaintances to do the same way. To go into some poor house and get a room, and there collect the people, and tell them of Jesus of Nazareth who died for sinners.

"O if I had health, I think, above all things else on earth, I would wish to be so engaged, and that daily. I regret I will lose so much of the opportunity for field preaching this summer."

In this letter he manifests extreme solicitude in behalf of his children. He expresses himself thus:

"My mind is much concerned for our dear children, and am very sorry that I have to be so much from them. The Monday after I bled at the lungs, was a day which I had set apart as a day of fasting and prayer, that the means employed (going to the sea shore,) might be blessed to George. But the Lord disappointed me in that. I have thought we are too unbelieving, or deserve to be chastised in the affliction of our child. O my dear Sarah, don't forget their daily

instruction in religion. I don't mean simply those little prayers, but I mean more thorough instruction about their souls. It is so ordered by Providence, that they are under your care generally. My daily prayer is, that their instruction may be sanctified to them. It is a melancholy trait of the fall that so much of the best of the life of every human being is given to Satan. O that the Lord would incline our children's hearts early to serve Him.

* * * * * *

"May you have peace and be useful. I try to be useful wherever I go. Yours, J. P."

The spread of the gospel among the American Indians, was a subject which lay near the heart of Mr. Patterson, as is evinced by a part of the preceding letter; many of his public discourses and prayers, also, told that the sons of the forest had in him a warm friend and eloquent advocate. Some years since, when the removal of the Indians was a subject of public discussion, he espoused the cause of the Cherokees. He endeavoured to enlist the sympathies and prayers of Christians in their behalf by his impressive and glowing descriptions of their wrongs, yet he gave still more substantial proof of his interest in the aborigines of our country, as is illustrated by the following incident.

Cusick, an Indian chief of the Tuscarora tribe, accompanied by his grandson, Guy Chew, visited Mr. Patterson, when passing through Philadelphia, and in consequence of a cordial and pressing invitation, these strangers abode under his hospitable roof for several days. Though Cusick was a man of genuine piety, and valuable as an interpreter to the Missionary labouring among his people, his grandson was indifferent to the things belonging to his peace. Having ascertained that this was the character of Guy Chew, our friend, as his manner was, urged upon his attention the claims of religion. He felt peculiar solicitude on his behalf, as he contemplated the salutary influence his conversion would exert upon

the tribe to which he belonged, and the fatal consequences that might result to his nation should he still remain an alien from God. This concern for his salvation, and the efforts to which it prompted, rendered the house of Mr. Patterson an uncomfortable home to his Indian guest, who, on this account, made his residence at a public house during the remainder of his stay in Philadelphia.

When the pious chief was asked the cause of his grandson's absence, he replied, as the tears suffused his swarthy cheeks, "He is angry because Mr. Patterson talked to him about religion, and with all my entreaties I could not keep him from going off." This fact was as painful to Mr. Patterson, as it was to Cusick; and he resolved to have another interview with this thoughtless youth before he left the city, in which he might assure him of the kind feelings which had dictated his former conversation. Hence, he accompanied the chief to the steamboat, when about to leave Philadelphia; and here, according to his expectation, he met with Guy. After attempting to remove his prejudices, he again pressed upon his consideration, with affection and fidelity, the claims of his Maker, and the youth found no peace till he obtained it at the cross. On his return to his tribe, he exemplified the spirit of the gospel in his walk and conversation, and made a public profession of religion. Soon after this he went to the Mission School at Cornwall, Connecticut, to prepare for the ministry.

The following extract from a letter addressed to Mr. Patterson, by the Rev. Jas. C. Crane, Missionary among the Tuscaroras, alludes to this circumstance:

"Tuscarora Village, November 20th, 1821.

"REV. AND VERY DEAR BROTHER,

"I have long had it in my heart to drop you a few lines: in the first place, to let you know how much you may

depend upon your Master's blessing, when you try to be faithful; and in the second place, to inform you that I need your assistance.

"You will recollect your interview with my aged and pious interpreter Cusick, and his young companion Guy Chew. Guy returned from his journey under the most pungent convictions of his sinfulness, and acknowledged the conversation he had had with Christians to be the means of producing them. But he particularly referred to his conversation with you, as giving him impressions which never left him. He entertained a hope of an interest in the Lord Jesus soon after his return, and maintained a corresponding spirit and deportment. He has gone to the Foreign Mission School at Cornwall to receive an education at the expense of the U. and F. Missionary Society. I know you will exclaim with me, 'Bless the Lord, O my soul!'"

In the same letter Mr. Crane makes known to Mr. Patterson that he was in great need of a residence conveniently situated among the people of his charge, and that about one hundred and fifty dollars would be necessary for its erection. To this call for aid a speedy and favourable response was given. Having collected something toward this object in his own congregation, and received contributions from other churches and ministers in the city, he forwarded the amount according to order.

In February, 1821, his church was again visited with the convincing and renewing influence of the Spirit. This season of mercy was preceded by a day of special prayer, that God would revive his work in the hearts of his people, and gather sinners into his kingdom. Although the number of inquirers at one time during this work, was upward of sixty, some of whom were rejoicing in hope, it soon declined. In view of this declension Mr. Patterson exclaimed, "O how hard it is to keep the saints engaged in prayer! How true it is, that the love of many waxeth cold! O if but a few would persevere with the effectual fervent prayer, the revival would not decline as it does now!" He adds:

"Here I desire to be thankful that though I have been confined to my house a considerable part of the winter with sickness, yet God has enabled me to preach three times every Sabbath, and be at meetings of some kind every night, Saturday night excepted, for between thirty and forty nights past. O that I had strength to labour more, much more."

His constant desire was, that he might have health to labour in the vineyard of his Master; and although at this time very feeble, he was abundant in labours. Not only in the pulpit, but from house to house did he testify to his fellow-men repentance toward God, and faith in the Lord Jesus Christ.

The following account of a death-bed scene strikingly illustrates the declaration of the Bible, "Be sure your sins will find you out." We abridge the history of the case as we find it in the diary.

One morning very early Mr. Patterson was called upon to go and see ———, who was in great mental distress. He had most fearful forebodings of eternal torments, and would, at times, cry aloud in the most doleful and hideous manner. "O my great judge! O my great judge, I can't bear it! O the pit, the lowest pit!" He desired very much to see ———, whom he had defrauded of certain moneys; but when the person referred to came, the sight of him only aggravated the agitation and frantic horror of the dying man. "Here is Mr. ——," said one of his attendants, "what do you want with him?" Remaining silent for a moment, he replied, "I'll pay him all—but where will I get the money now." Then withering in agony, he looked at ——— as if his very presence was a source of torment. "Never before," says Mr. Patterson, "did I witness so terrifying a scene; it gave me a vivid impression of what I have supposed the horrors of the damned must be, when they remember the sins of the present life."

In this world many an act of dishonesty escapes the pun-

ishment it merits, that will plant thorns in the dying pillow of the perpetrator, or cover him with confusion at the bar of his final Judge. How will that man, who has defrauded the honest and frugal, and wronged the widow and orphan, to support his splendour or increase his wealth, endure the piercing glance of the Omniscient when sitting in judgment? That many such cases will come before the great Arbiter for adjudication then, we cannot doubt. Then it will be seen that many worshipped MAMMON,

> "——— and in devout and humble plight
> Before it kneeled,
> And on its altar sacrificed ease, peace,
> Truth, faith, integrity; good conscience, friends,
> Love, charity, benevolence, and all
> The sweet and tender sympathies of life;
> And to complete the horrid murderous rite,
> And signalise their folly, offered up
> Their souls, and an eternity of bliss,
> To gain them—what? an hour of dreaming joy;
> A feverish hour that hasted to be done,
> And ended in the bitterness of wo.

"April 9th, 1822.—We united with many other churches in the city in observing this day as a season of prayer for the outpouring of the Spirit. About three weeks ago our church observed a day of prayer for the same object, which was followed with good results. There are now near two hundred persons among us awakened to see their sins, as transgressors of the divine law; and between forty and fifty are rejoicing 'in hope of the glory of God.'"

In another place, he exclaims, "O that my soul was rightly affected under a sense of my unprofitableness and barrenness! Last Sabbath the Lord gave me unusual enlargement of soul in preaching. I exerted myself so as to be disabled from doing any thing since, and even from attending the sanctuary to-day."

"May 24th.—Ninety-three were added to our communion, three of them on certificate. It was as solemn a day as

we have ever witnessed in this church. The house was so thronged that some had to partake of the sacrament in a standing posture, and many who sought admittance, did not succeed because of the crowd. Dr. —— preached from the text, 'There is joy in the presence of the angels of God over one sinner that repenteth.'"

In the course of this summer, (1822) Mr. Patterson formed a plan for the publication of a religious newspaper, with the view of disseminating religious information among his people, and at the same time of affording pecuniary aid to pious youth who were preparing for the ministry. A meeting of his church, called for the purpose of devising means to carry this plan into execution, resulted in the establishment of such a paper. Although this paper yielded little assistance to the young men for whose benefit it was established, owing to its limited circulation, it was of service in awakening among the people of his charge a desire for religious intelligence.

He always manifested a deep interest in the circulation of religious newspapers, as a means of doing good. His views on this subject are thus briefly expressed in a letter to a member of his church, who was residing in the country: "I hope God may make you useful. If you could prevail upon a few families to take this paper, you would be doing good and scattering light." Indeed, the Christian who possesses means, but no disposition to patronise a religious paper, is not likely to be a very efficient labourer in the vineyard of the Lord. Without such means of information, how can he become acquainted with the state of the church, or sympathize with Zion in her joys or sorrows?

"November 7th, 1822.—Have just returned from Synod. I find that ecclesiastical meetings do not promote vital piety in my heart. O that God would forgive the sins I commit on these occasions, and preserve me from all unbrotherly feelings toward those who differ from me on any subject.

Sometimes I think if a sense of duty did not constrain me, I would never attend another meeting of Synod."

At this time there was some diversity of opinion among the members of the Presbytery and Synod of Philadelphia, in reference to the best mode of promoting the Redeemer's kingdom. Mr. Patterson thought that some of his brethren manifested more zeal in maintaining *the forms* of religion, than in exhibiting and diffusing *its spirit*. While he would not neglect the former, he esteemed the latter of more importance; and because of this preference, he was viewed as tinctured with fanaticism. This diversity of opinion, unhappily, often placed brethren in circumstances which rendered these ecclesiastical meetings unprofitable, and exceedingly trying to our friend; yet, he aimed to suppress every unchristian emotion toward those from whom he differed, and when any thing dropped from his lips inconsistent with this purpose, he was the first to grieve over the indiscretion. Notwithstanding these difficulties, he was seldom absent from a meeting of presbytery or synod when it was in his power to attend. He felt that in attending the meetings of these judicatories, he was performing a duty imposed upon him by his ordination vows; and that, in ordinary cases, it was of paramount obligation. Hence, he was generally present with his elder, and cheerfully bore his due proportion of labour and responsibility as a presbyter.

Under date of June 10th, 1823, we find these reflections in his diary upon the death of his infant.

"Returned from depositing in the tomb our dear little infant, aged three months. O that God would sanctify this afflictive dispensation to our children and their parents, especially to myself, who most need divine aid.

"I have tried to devote myself again to the service of the Lord, with the purpose of doing more for his glory! O that he would never suffer me to grow lukewarm and indifferent again, and that he would grant me strength to ob-

serve these engagements of entire consecration to his will! Blessed God, leave me not to my own simple plans, but guide me with thy counsels, and influence me by thy Spirit, that I may be wise to form plans to win souls to Thee.

"Twelve hours of severe sickness drank up the mortal existence of our babe. At six in the morning we presumed it dangerous, and called in a physician; at six in the evening its spirit was emancipated from the body to rest in the embrace of God."

"June 21st.—The way of transgressors is hard. Last night —— cut his throat. In the course of my visiting, I had called at his house and found him violently opposed to Christianity. He was in the habit of attending the Universalist church, and had his children baptized there. Of late he had abandoned himself to intemperance. This wretched man used to say he would walk fifty miles to see me hung, so cordially did he hate me. Poor man, it was my preaching he hated. O thou that keepest Israel preserve my soul!"

While Mr. Patterson was hated and persecuted by the wicked; he was also respected by many of them as a holy man. Yet some of "the baser sort," at times, transgressing the rules of decorum, rudely insulted him in the streets. We find the following instance recorded in his diary.

"As I was one evening going to our weekly prayer meeting, there was a group of young men standing at the corner of a street which I had to pass. In passing by, I was accosted by one of them with cries of 'brimstone, fire and brimstone,' in allusion to my preaching the terrors of the law. I have been insulted two or three times in the same way. Sometimes I am in a strait to know whether I should seek protection at the hands of the civil authorities, or bear it meekly. My mind was not a little comforted to-day, when, in preparing a sermon, I was led to reflect upon the language of the Psalmist: 'When I wept and chastened my soul with fasting, that was to my reproach. I made sack-cloth also my garment, and I became a proverb to them. They that sit in the gate, speak against me; and I was made the song of the drunkard.' Now, thought I, if David and the Saviour were treated so, why should I com-

plain? O that I had more of that zeal for the honour of God that was so conspicuous in the life of the Saviour.

"Well, I'll be subjected to none of these reproaches and insults in heaven. Such spirits will gain no admittance into the new Jerusalem."

"June 23d.—Visited ten families; had a solemn and faithful conversation with a thoughtless young woman."

"June 24th.—Visited eight families. O that I could gain more of the right spirit for preaching from house to house, testifying of the grace of God to every man."

"June 25th.—Visited seven families; had conversation with most of them respecting their souls. I was filled with delight this evening while preaching, and trust the Lord was with me."

The great success that rewarded his toils in his Master's service, was owing, principally, to his pastoral visits. His diary furnishes evidence that he abounded in this duty; yet, as such records, in most cases, are necessarily monotonous, the specimens just given are sufficient to show his manner of life in this particular. He was in the habit of keeping a list of the families he visited, so that at the close of the year he had in one view the names of all whom he had called upon as a pastor during the twelve months.

This plan might be adopted, advantageously, by every minister, as such a record would be of important service to him when reviewing the labours of the year. If any of his parishioners had been overlooked in his pastoral calls, it would be thus called to mind; and if no such omission had occurred, this gratifying fact might enable him to satisfy his people that he was not so remiss in this duty as they are, sometimes, disposed to think.

We readily admit that some pastors do not give sufficient attention to their congregations in the way of visiting; yet, we cannot resist the conviction, that many churches require too much of their spiritual guides in this particular. Few

ministers, in these days, can confine their labours and attention exclusively to their own people, without prejudice to the general cause. Their counsel and services are frequently sought in behalf of feeble churches, and the interests of religion at large. To render aid in this respect, they must sometimes correspond with those at a distance, and be absent from their people and families for days and weeks; to this end, also, their presence is required at the meetings of Presbytery and Synod. They must, moreover, give attention to reading, so as to keep up a general acquaintance with the literature and news of the day; and if they would have their profiting appear to all, they must make thorough preparation for the pulpit. We would, then, ask the reflecting Christian, when these various duties, though not, by any means, all that devolve upon the minister, are faithfully performed, how much time will be left for visiting? Can he be constantly engaged in this duty, as some suppose he ought, and yet be qualified to impart wholesome instruction to his congregation on the Sabbath, or contribute to the promotion of the general cause of religion?

CHAPTER VI.

"June 26th, 1823.—Attended the funeral of one of my members. He was an excellent, pious man. During the first part of his illness, he had painful apprehensions in view of the approach of the king of terrors; but as he drew nearer the grave, his fears were dissipated, and he departed, exclaiming, 'the Jordan of death is nothing.' Never before had I such pleasant feelings when meditating on death."

"October 27th.—Last evening our prayer meeting was unusually solemn. Brother ——— spoke on the sufferings of Christ, and at the close of the service, all who were disposed were invited to remain for a season of prayer and exhortation. Perhaps two hundred complied with the invitation. It was a memorable evening. In my visits today, I found a woman who was convicted at our meeting last night. She told me she had never before heard of the Saviour's sufferings."

Such ignorance in a Christian land may seem almost incredible, but the above statement will excite no surprise in the minds of those who have, in their visits of mercy, frequented the lanes and alleys of our favoured city, and have acquired but a partial knowledge of the moral darkness of many of its inhabitants. In an appeal to the citizens of Philadelphia, in behalf of domestic missions, exhibiting the moral desolations of the city and suburbs, which was published by the Young Men's Domestic Missionary Society in 1824, Mr. Patterson says:

"I will state some facts, showing the deplorable ignorance that prevails among the lower classes.

"An aged minister now living, who was for many years a pastor in this city, told me that his milk-woman called one morning for payment, when they were about to engage in family worship. She was invited in, and after worship told the domestics *that* was the first prayer she had ever heard. She was of middle age, and had been brought up in the neighbourhood of Philadelphia.

"Another minister who has been labouring many years in this city, told me he was called upon to baptize an old man who was dying, whom he found so ignorant, that he not only knew nothing savingly about Christ, but did not even know that there ever had been such a person on earth. A lady, whom I knew, took a girl into her house as a domestic, and on Sabbath sent her to church. When she came home, among many strange remarks she made, she said she had never been in a place of worship before. She was then fifteen years of age, and had been brought up in this city.

"This same lady, about eight weeks ago, employed another girl, who was so ignorant, that she did not know that she had a soul, or that there would be a resurrection of the body, or a general judgment. She said, 'why, I thought when they were put into the grave there was an end of them. I did not know that any body ever lived again.' I could relate several other facts that have come within my own knowledge."

"No one," adds Mr. Patterson, "who has not personally visited our lanes and alleys, would believe that there could be such gross ignorance of God and religion in a Christian city. I verily believe, there are hundreds of thousands who live and die in this city without knowing much more about God and Christ than the heathen. And unless some extraordinary exertions be made, this broad stream of death must continue to bear down its thousands of immortal beings into endless misery."

"February 29th.—Preached for brother ———, in the lower part of the city, and aided him in the communion services. Much feeling was manifested. In the afternoon preached to my own people. The sermon was addressed to backsliders. The Lord was present by his Spirit in an unusual manner; and this is the reason, the church has been

much engaged in prayer and in humble confession of their remissness in the service of God."

"July 14th, 1824.—This day received intelligence of my mother's death. Now I am without father or mother. O that I may cleave closer to God as my Father who will never die. She died 7th of July 1824, in the ninety-third year of her age. I trust she is gone to rest. She was a praying woman, and lived a Christian life. I visited her a few weeks before her death, and received much interesting information respecting the piety of her ancestors and her own Christian experience. I thank the Lord for permitting me to visit her so recently before her death, and for the privilege of sitting beside her and hearing what God had done for her, and of praying with her again once more on the earth. Now she is gone, I hope, where all praying is turned into praise.

"O that God would enable me to live as meekly and humbly as some of my ancestors, and that he would instil into the minds of my children the same meek and pious disposition, that they may not depart from the God of their fathers!"

"December 3d.—Just heard of the death of Mrs. Patterson's sister, wife of Rev. Mr. Hay. She was a Christian but a few years, yet I never knew one ripen faster for heaven. From the day she chose the Lord Jesus as her portion, his service was her constant delight. She spent much time each day in secret, communing with God. Her death is described by those who witnessed it, as most tranquil and heavenly. I hope her departure may be sanctified to her bereaved husband. O that it may be blessed to my dear companion and myself! May it cause us to hasten on in our heavenly course!

"Thanks to God for the endearments of friends here below, though it be so painful to part with them!"

When entering upon a new year, he makes the following reflections.

"January 1st, 1825.—This is the forty-fourth year of my life, the sixteenth of my ministry, and the eleventh of my labours in this city. When I look back upon my poor un-

profitable life, I think I feel truly sorry. About eighteen years of the prime of my life I spent in folly and sin; but for ever blessed be the name of Jesus, that he turned my sinful heart to himself, and put me into the ministry. And I desire to praise him that he has in any measure blessed my poor labours.

"Covenant-keeping God, remember our dear children, and impart to them converting grace! Lord Jesus, help me to enter on the new year with more faith and zeal than I have had in time past; and as I trust I am getting nearer my home, may I quicken my pace!"

"Sabbath evening, January 23.—I desire to record my thanks to the Son of God for the freedom I enjoyed this day in preaching his blessed gospel, particularly in my third service on the doctrine of election, or the sovereignty of grace."

Some maintain that there is a palpable incongruity between the belief of the doctrines of election and God's sovereignty, and the zealous and successful preaching of the gospel. With such a sentiment, however, Mr. Patterson had no sympathy. These biblical truths sustained and encouraged him when proclaiming the will of Heaven to rebellious men, and on them he founded his hope that sinners would listen with penitence to the gracious announcement. There is, indeed, a mode of exhibiting these doctrines which appears to most minds to invest the Deity with the attributes of a tyrant, and to make the subjects of his moral government mere machines. These Antinomian views our friend cordially repudiated. While he urged upon his impenitent hearers the duty of immediate repentance, he also brought into view their dependence upon the sovereign grace of God; but with such qualifications as to show that if they perished, they would be the guilty authors of their own ruin. He studied carefully the works of Edwards and Dwight, and imbibed from them most of the views he entertained on these subjects.

"December 8th.—This day was observed by our church

as a season of prayer and fasting, in view of the low state of piety among us. I preached, I trust with some degree of success, from Joel ii. 12, 13, 'Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him.' The fixed and solemn attention of the people encourages me to hope that God will follow this day's services with his blessing, and pour out upon us his Spirit, and revive us again."

A fast day often results in little good to a people, because of the way in which its exercises are conducted. It may be, that in the morning and afternoon, discourses appropriate to the occasion are delivered; but when the assembly is dismissed, perhaps the object for which it was convened, is never thought of afterward. At such times, the services are frequently too formal, and sufficient efforts are not made to enlist the members of the church, in their individual capacity, in the services on these appointed seasons. To effect this object was the aim of this faithful minister. Although many of his people were either unwilling, or unable to spend the whole of the day in religious duties, a number of them cheerfully acceded to the wish of their pastor in this particular. On these occasions, a few were wont to meet in the lecture-room at sunrise, and continue in prayer about an hour. Before the public worship in the morning, a larger number would meet in the same place, for a similar purpose, and in like manner, before the afternoon and evening services. These prayer meetings were, generally, conducted by one of the elders, or the pastor, who called upon the members to take part in the exercises. In this way, these seasons of humiliation and prayer became effectual means of stirring up the graces of God's

people; and seldom did they fail of being the forerunners of a revival.

In his diary he thus describes the manner in which they kept the fast just alluded to.

"A prayer meeting was well attended before the morning service commenced, and after public service, many remained in the session-room for prayer, in connexion with singing and the reading of the scriptures. In the afternoon we had an interesting prayer meeting, at which I exhorted the church to duty. In the evening I preached to a full and attentive house. O that God would follow all with his blessing!"

The church having been engaged in praying for the reviving influences of the Spirit, it was thought advisable by the session to enlist its members in the use of other appropriate means for this object. To this end a meeting of the communicants was called on the subsequent week. The following is the result of the action of said meeting.

"Wednesday evening, December 14th.—The church was called together to-night to devise some more efficient means of doing good, and of waking one another up to more engagedness in the cause of Christ.

"After prayer and consultation, it was agreed to appoint committees, consisting of two male members, to hold prayer-meetings in different places where they could obtain rooms for this purpose, and also two females, as a visiting committee for each prayer meeting. It was made the duty of these females to visit the neighbourhood where the prayer meeting was located, and invite the people to attend it, and to loan them tracts, and converse with them on the subject of religion, as opportunity afforded. There was also a committee appointed to procure suitable tracts for the females to distribute among those whom they visited. At this meeting fourteen committees were appointed to hold prayer meetings in different parts of the Northern Liberties."

This devoted servant of Christ, fruitful in plans of usefulness, had his people employed in tract distribution some time before this instrumentality was in general use. Though

this effort was confined to his own field of labour, and not conducted with the systematic efficiency which characterizes these laudable endeavours now, still it was followed with blessed consequences. This movement shows that he was far-reaching in his plans for doing good. In this case, he adopted a method that was then, so far as we know, novel; but which has more recently been proved to be an important means of enlightening the minds of the ignorant, and acquainting them with God and divine things. Indeed, for several years prior to this date, he urged his people to avail themselves of this instrumentality in their efforts to do good. Whether the honour of originating the plan of tract distribution, which is now so extensively adopted, belongs to the subject of this work or not, it was with him an original plan.

"June 1st, 1826.—The General Assembly has just been dissolved. It continued in session fifteen days. The narratives of religion from the various presbyteries contained cheering intelligence concerning the enlargement and prosperity of Zion. No former Assembly brought up such glad tidings. God has been specially present by his Spirit in the churches to revive his people and renew sinners. In almost all the presbyteries revivals of religion have been enjoyed.

"It is to be regretted that there was any thing said or done during the meeting of the Assembly to diminish the pleasure created by such intelligence. But such was the case. Some endeavoured to produce disaffection toward the New England churches, I think with a view to cause them to withdraw their connexion from us. But God overruled all in a remarkable manner, and averted what many of us feared.

"During this meeting of the General Assembly, the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society, were amalgamated. The latter society was composed of members of the Presbyterian, Dutch Reformed, and Associate Reformed churches. It was involved in debt to the amount of ten or twelve thousand dollars, and as the churches did not come forward to aid in liquidating this debt, as they ought

to have done, the managers urged the union of these societies, which was effected by the Assembly. When the subject came up before the Assembly, it created a warm debate. Fears were expressed by those who opposed the union, that it would give facilities to the New England Churches to disseminate their doctrines among us Presbyterians, and poison us, and that we should all become Socinians, &c. However, a large majority sanctioned the union."

The following is the minute adopted by the Assembly on this subject.

"The report of the committee on a communication from a committee of the Managers of the United Foreign Missionary Society was taken up, and, after mature deliberation, it was

"*Resolved*, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

"*Resolved, further*, That the General Assembly recommend the American Board of Commissioners for Foreign Missions to the favourable notice and Christian support of the churches and people under our care."*

"Never before," remarks Mr. Patterson, "were there as many fears that the Assembly would split, and never before were there so many prayers offered up in its behalf. Every morning during the meeting of the Assembly a prayer meeting was held at eight o'clock. This meeting was attended by some of the commissioners and others. The time was spent in singing and prayer, and in giving and hearing accounts of revivals. These were most delightful seasons to many of us."

Happy indeed for our once favoured church and the world, if all our ministers had been imbued with the spirit of the lamented Patterson! Had this been the case, we would now have no reason to hang our harps upon the

* Minutes of Assembly for 1826, page 20.

willows, and weep over the desolations of Zion, caused by the schismatic movements of certain theologians,

> "In minute
> Distinctions skilled,"

Who

> ——————— "made trifles seem
> The marrow of salvation; to a word,
> A name, a sect, that sounded in the ear,
> And to the eye so many letters showed,
> But did no more,—gave value infinite;
> * * * *
> With mortal heresy denouncing all
> Who in their arguments could see no force."

"October 28th, 1826.—Just returned from a meeting of Synod, which was held at Wilmington, Delaware. At this synod some members of our presbytery, (the Presbytery of Philadelphia,) presented a petition praying for the formation of a new presbytery. Dr. J. P. Wilson, Rev. Thomas H. Skinner, and others signed the petition. We had to assign reasons for our request, which were all summed up in this: We wished to promote peace and good feeling among brethren, which we found could not be secured by remaining together. Our presbytery consists of thirty-six members, and there are twelve who wish to be formed into a new presbytery. The majority are suspicious of revivals of religion, and of the men who endeavour to promote them. Our petition to synod brought down upon us the displeasure of our brethren. * * * * O the unhallowed thirst for power and ascendency that I sometimes see even among ministers. Would that we all felt the sanctifying power of that scripture, 'let each esteem other better than himself.' Synod referred the petition to presbytery for their action."

The minority of the Presbytery of Philadelphia had, for several years, found themselves in connexion with brethren whose views on the subject of revivals, and in reference to the best means of promoting the cause of the Redeemer, did not harmonise with theirs. This fact induced them to peti-

tion Synod for the organization of a new presbytery, consisting of those whose views and feelings on these subjects accorded. The majority, however, would not accede to the reasonable request of their brethren. When this petition was placed before the Synod, they opposed it with zeal, and animadverted with some degree of severity upon the conduct of the petitioners, for presuming to make such a request. Their motives were suspected; and it was more than hinted, that they intended, by such an organization, to introduce men into the ministry who would corrupt the churches with heresy.

But where was there any ground for this suspicion of heresy? Then there was neither "New Havenism," nor "new measures" to apprehend. The alarming heresy of the day, so far as the Presbyterian Church was concerned, was the doctrines of the fall, the atonement, and man's ability to obey his Maker, as taught by President Edwards, and the New England divines generally; views, which some of the petitioners for a new presbytery did not entertain. In one word, HOPKINSIANISM was the eastern theology which many of the divines of the city of Philadelphia dreaded; and the revivals of that day, without any new measure accompaniments, were viewed with equal aversion. These were the evils that were dreaded. And lest this contagion from the east should gain admission into the churches of this city, it was deemed necessary, by the majority of the presbytery, to guard its doors with extreme vigilance.

When, therefore, a young man, who had pursued his theological studies at Andover, applied to the Presbytery of Philadelphia for licensure, he was at once suspected of heresy; and at least, one or two such applications produced warm debates, and engendered alienations among its members. The majority of presbytery, generally, opposed the

licensure of all such, while the minority, to which Mr. Patterson belonged, advocated it. The latter were of opinion that a young man ought not to be shut out from the Presbyterian Church simply because he had been educated at Andover, and had imbibed the sentiments of Edwards and Dwight. If he was sound in his theology as these divines, and had the requisite piety, and was prepared to answer affirmatively the constitutional questions, they saw no valid objection to licensing him to preach the gospel. Perhaps, it was the fear that such young men would be introduced into the Presbyterian Church, that influenced the majority to oppose the petition of the minority for a new presbytery. They would rather, it appears, send forth those who would proclaim a limited atonement, and that man was, in "no conceivable sense," able to obey God, and who would, also, faithfully warn the churches against revivals as a species of fanaticism. Here we see some of the causes, the mature developments of which are witnessed in the acts of the Assembly of 1837, and which have despoiled the Presbyterian Church of her strength and glory.

"November 2d.—For about nine weeks I have not preached to my people, being confined to my bed the greater part of this time with the inflammatory rheumatism. O that God would sanctify this sore affliction to my mind! Surely I have not lived as near God as I ought: I have been remiss in duties, public and private. I feel that I am cold and lukewarm in my work; but, with the help of God, I will try to be more active and useful in future."

This was a "sore affliction," indeed. The writer visited him daily during most of his sickness, and he can testify that his pain was, at times, most acute and agonising; yet he was patient during it all. Instead of murmuring against God, he was engaged in counselling those who visited him in reference to the importance of being always prepared

for death; and of the danger of putting off this work till a sick and dying hour, when the body may be filled with pain, and the mind distracted with cares.

"December 20th.—Again it hath pleased God to revive us in this church. The Rev. —— has been labouring with us for some weeks. His discriminating, close, searching, and rousing preaching, has been blessed of God as the means of furthering this good work. Several Sabbath-nights, at the close of the sermon, we told the people that if any were disposed to tarry after the congregation was dismissed, for religious conversation, we would be happy to converse with them. On the first Sabbath night there were six or eight who remained; on the next, about fifteen, and on the third Sabbath evening, more than twenty: and every Sabbath evening they increased till they are now above fifty attending the inquiry meeting. A considerable number of the church, while we were conversing with inquirers, retired to a large room, and spent a little time in prayer. O, if it would please God to give the saints a spirit of prayer now, what a glorious work we might expect! Oh that the Lord would not forsake us, but cause sinners to bow to the terms of the gospel; and that he would suffer no root of bitterness to spring up among us, and mar the work."

"April 25th, 1827.—To-day I was called to visit an impenitent woman. "She is in a queer way," said the person who came for me. I found her in most awful distress of mind. When she saw me, she exclaimed, 'All hope is lost; I am now doomed to misery.' She said to me, 'Once I set out, for a little while, to go to meeting and serve God. O, if I had persevered, it would not be thus with me now.' I asked her if she attended any place of worship. She said 'No.' I asked her why? 'Oh,' said she, 'it is my own fault, it is my own fault; but now it is too late!' O that all the wicked could have seen her, that they might be induced to repent, by her despairing cries, while mercy may be found."

How deplorable the condition of a sinner whose case resembles that which is here described. Having broken over

the influences which Heaven in mercy put forth for his good; having resisted conviction, and abandoned the house of God, what can he expect at the hand of his offended Maker, but eternal banishment from his presence, and the glory of his power? And yet there are many of this class of persons in our world. Once they were almost persuaded to be Christians, but having become entangled again with the pollutions of the world, "the latter end is worse with them than the beginning." Thoughtless reader, beware! lest this be your condition. Resist not the tender wooings of mercy, for God has said, "My Spirit shall not always strive with man."

"May 28th, 1827.—Yesterday was a delightful day in our church: forty-eight were added to its communion. We omitted the regular preaching, and had in its stead short addresses delivered, both before and after serving the tables. When those about to join us for the first time were coming out from among their friends, to take their stand before the altar, we sung these two verses:

'Why was I made to hear thy voice,
And enter while there 's room;
When thousands make a wretched choice,
And rather starve than come?

'T was the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin.'

Then a short address was made to the impenitent friends who were left behind; after which, the candidates were admitted to church fellowship upon their publicly covenanting to devote themselves to the service of God. The new members then sung these two stanzas:

'Now I am thine, for ever thine,
Nor shall my purpose move;
Thy hand has loos'd my bonds of pain,
And bound me with thy love.

'Here in thy courts I leave my vow,
And thy rich grace record:
Witness ye saints who hear me now,
If I forsake the Lord.'

When they came to the words "witness ye saints who hear me now, if I forsake the Lord," all the communicants rose as witnesses of their solemn engagements. It was a most interesting season, indeed; and I hope it will be followed with great good."

CHAPTER VII.

Some ministers, and a great many of the professed disciples of Christ, as well as thoughtless and unconverted men, strongly object to all those inquiries of a pastor which tend to develope the spiritual state of his people. Many of these endeavour to cast odium upon all attempts to gain such information, by insinuating that they savour too much of auricular confession; and maintain that every man must be left to the workings of his own mind on this subject, in view of his accountability to his final Judge. Although these are the ostensible grounds of their objections, no doubt, the Searcher of hearts sees that they often arise from a disrelish to heart-felt piety, and a fear of having their backslidings and remissness in religious duties disclosed to their minister. Mr. Patterson, however, was never intimidated from the discharge of this duty by these objections, as the whole of his history abundantly proves. He was too great an admirer of Baxter, and read with too much interest his "Reformed Pastor," to neglect this important part of his work. His sense of responsibility to God for the souls confided to his care, was too deep and abiding to suffer him to yield, for a moment, to the influence of such an objection.

In the valuable work just named, which deserves an attentive perusal by every pastor, its author makes these remarks when urging ministers to fidelity in their visits among their parishioners.*

* We quote from the work as abridged by Thomas Rutherford, chap. vii.

"Whether they be grossly ignorant or not, in the next place make a prudent inquiry into their state; and the best way will be by a few words to prepare their minds, and convince them of the necessity of it. Suppose to this purpose: 'You read in the scriptures of truth, that the Holy Ghost, by the word, enlightens men's minds, and softens and opens their hearts, and turns them from the power of Satan to God, by faith in Christ, thereby making them a sanctified, peculiar people, to God; and that none but such are made partakers of Christ. Now, though I have no desire needlessly to pry into any man's state, yet because it is the office of ministers to give advice to people in the matters of salvation, and because it is so dangerous to be mistaken where life or death everlasting lies upon it, I would entreat you to deal truly, and tell me whether you ever found this great change wrought upon your heart or not? Did you ever find the Spirit of God, by the word, come in upon your understanding with such power, light, and life, as made you a new creature? The Lord who sees your heart knows whether it be so or not; therefore, I pray you, see that you speak the truth!' If he tell you, he hopes he is converted—all are sinners—but he is sorry for his sins; then tell him more particularly what true conversion is, and so renew and enforce the inquiry thus: 'Because your salvation or damnation depends upon it, I would fain help you a little, that you may not be mistaken in a business of such consequence, but may find out the truth before it is too late; for, as God will judge us impartially, so we have his word before us, by which we may know now how God will judge us then; for this word tells us most certainly who shall go to heaven, and who to hell. Now the scripture tells us that the state of an unconverted man is this: he sees no great matter of felicity in the everlasting enjoyment of God in the life to come, which may draw his heart thither from this present world; but he lives to himself, and the main bent of his life is, that

it may go well with his body here. The world and flesh are highest in his esteem and nearest to his heart, and God and glory stand below them and further off, and all his service of God is but giving him that which the world and flesh can spare. This is the true case of every unconverted man, and all who are in this state are in a state of misery. But he who is truly converted has had a light shining into his soul from God, which has showed him the greatness of his sin and misery, and made it a heavy load upon his soul; it has also showed him Christ, and what he has done for sinners, and made him admire the richness of God's grace in him. O what glad news is it to him, that yet there is hope for such lost sinners as he—that so many and so great sins may be pardoned—and that this is offered to all that will accept it! How gladly does he entertain this message and offer; and for the time to come he resigns himself and all that he has to Christ, to be wholly his, and disposed of by him, in order to the everlasting glory which he has promised. He has now such a sight of the blessed state of the saints in glory, that he despises all this world as dross and dung in comparison of it, and there he lays up his happiness and his hopes, and takes all the matters of this life but as so many helps or hinderances in the way to that; so that the very bent and main care and business of his life is to be happy in the life to come. This is the case of all that are truly converted and shall be saved. Is this your case or not? Have you found such a change as this upon your soul?' If he say he hopes he has, descend to some particulars.—'I pray you then answer these two or three questions:—(1.) Can you truly say that all the known sins of your past life are the grief of your heart, that you have felt everlasting misery is due to you for them, and that in the sense of this heavy burthen you have felt yourself a lost man, and have gladly entertained the news of a Saviour, and cast your soul upon

Christ alone for pardon by his blood.—(2.) Can you truly say that your heart is so far turned from your former sins, that you hate the sins which formerly you loved, and love that holy life which you had no mind to before, and that you do not now live in the wilful practice of any known sin. Is there no sin which you are not heartily willing to part with whatever it cost you, and no duty which you are not willing to perform?—(3.) Can you truly say that you have so far taken the everlasting enjoyment of God for your happiness, that it has the most of your heart, of your love, desire and care; and that you are resolved by the strength of grace to let go all you have in this world, rather than hazard it, and that it is your daily and principal business to seek it? Can you truly say that, though you have your failings, yet your main care and the bent of your whole life is to please God and enjoy him for ever; and that your worldly business is but as a traveller seeking provision in his journey, and heaven is your home.' If he say yea to the first and third, tell him how great a thing it is for a man's heart to abhor his sins, unfeignedly to lay up his happiness in another world, and to live in this world for one that is out of sight; and therefore desire him to see that it be so indeed. If he say yea to the second question, then read over some of those duties which you most suspect him to omit; and ask him whether he performs such or such a duty, especially family and private prayer, and the holy spending of all the Lord's day.

"When you have, by these inquiries into his spiritual state, reason to conclude that he is yet unconverted, your next business is to endeavour with all your skill and power to bring his heart to a sense of his condition.—'Truly, neighbour, I have no desire, the Lord knows, to make your condition worse than it is, nor to fill you with unnecessary fear and trouble: but I suppose you would take me for a

flattering enemy, and not a faithful friend, if I should daub you, and not tell you the truth. If you sought to a physician in your sickness, you would wish him to tell you the truth, though it were the worst. Much more here: for there the knowledge of your disease might by fears be increased; but here you must know it, or else you can never be recovered from it. I much fear that you are yet a stranger to the new life of all those whom Christ will save: for if you were truly converted, your very heart would be set on God and the life to come, you would admire the riches of grace in Christ, you would make it your business to prepare for eternity, and you durst not, you would not live in any wilful sin, nor in the neglect of known duties. Alas, what have you done, how have you spent your time till now! Did you not know that you had a soul to save or lose, and that you must live in heaven or hell for ever, and that you had your life and time in this world to prepare for heaven? Alas, what have you been doing all this while, and that you are so ignorant, and so unprepared for death if it should now find you? If you had but as much minded heaven as earth, you would have known more of it, done more for it, and inquired more diligently after it than you have. You can learn how to do your business in the world, and why could you not have learned more of the will of God? You have neighbours that could learn more, who have had as much to do in the world as you, and as little time. Do you think that heaven is not worth your labour, or that it can be had without care and pains, when you cannot have the trifles of this world without seeking after them, and when God has commanded you first to seek his kingdom and the righteousness thereof? Alas, neighbour, what if you had died before this hour in an unconverted state! What had become of you, and where had you now been? Why you did not know all this while that you should live a day to an end. O that

ever you should be so cruel to yourself as to venture your everlasting state so desperately as you have done! What did you think of? Did you not all this while know that you must shortly die, and be judged as you were then found? Had you any greater work to do, or any greater business to mind than your salvation? Do you think that all you can get in this world will comfort you in a dying hour, or purchase your salvation, or ease the pains of hell fire?'— Set these things home with a more earnest voice than the former part of your discourse; for if you get not to the heart, you do nothing."

These directions the subject of this biography carefully observed; hence, we might naturally expect to find, in his diary, frequent notices of lamentable apostacies from God, as well as of striking conversions among the people of his charge. He mingled more among his flock than most ministers, and through his inquisitiveness in reference to the state of their minds, became acquainted, very extensively, with their views and feelings on the subject of religion. The ministerial fidelity with which he performed pastoral visitation developed the delinquencies of many professors, and the sad and fatal departures of others from the path of righteousness. Nor was he inattentive to the subsequent history of those who had forfeited their standing in the Christian church, or the dealings of Providence toward them; and it was his opinion, after a close observation for many years, that such persons, generally, soon ended their days. The following instance is one of many which goes to confirm this sentiment.

"July 5th, 1827.—I have to record the most solemn occurrence that has come to my knowledge in all my ministry.

"Mr. ———, a communicant in our church for eight or nine years, or perhaps more, was determined to get rich.

He kept a grocery store, and began to sell on the Sabbath. Having heard this, I went to him, and reasoned with him about the sin of breaking the Sabbath. He replied, that he knew it was wrong, and was sorry that it was a general custom; but that if he should refuse to sell on the Sabbath, people would not buy from him through the week. I went again to visit him, and reasoned with him affectionately on the subject. I told him, if he continued in this practice, he would be publicly suspended from the communion of the church; and that the session would now give him some time to make up his mind, before they would proceed to deal with him. I left him the tract, 'Quench not the Spirit,' and told him I would mention his case in our prayer meeting, and we would pray for him. I did so, not mentioning any name, and we prayed repeatedly for him. It being in the time of a revival, the church was much engaged in prayer in his behalf. I called on him the third time, and asked him how he was getting along? He replied, that he had made up his mind. I was happy to hear this, supposing it was to quit selling on the Sabbath, and to return to his duty. But, think of my surprise, when he told me that it was to continue to break the Sabbath. I said, is it possible, that you have calmly and deliberately made up your mind to profane God's day? If so, I would advise you to prepare to die: for you have great reason to fear that God will soon cut you off from the earth. Poor fellow! his race was short. The next time I heard of him was after a Wednesday evening lecture: the congregation was invited to attend his funeral the next day! I do not know that I ever was so surprised. His mother-in-law told me that he was greatly distressed a little before he died; and that he frequently would exclaim, with his hands clasped, 'Lord Jesus, Lord Jesus, have mercy upon my poor soul, and forgive my past life and past offences.' The Sabbath before he died, they were selling in his store all day.

"The funeral was pompous; fine carriages and fine mourning dresses: but alas! I thought, where is the soul? 'They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' His physician told me that his was an extraordinary case; that he had no fever; that he had a little sickness at his stomach, but nothing that could excite

alarm. He said that his mind was overwhelmed with the world; that he was bent on making money. His soul was agonized to think that he must leave off the world a little, and lie by during his sickness. His death was sudden and unexpected. He died while sitting in his chair!"

This case affords an impressive warning to professing Christians, whose love of gain or pleasure leads them to profane the day of sacred rest, notwithstanding the remonstrances of pious friends, and of the faithful messengers of God. Rather than make any pecuniary sacrifice, or forego the gratification of a Sunday excursion, many presumptuously disregard the command of Jehovah, which was promulgated amid the awful displays of Sinai. Let such transgressors be admonished by the preceding history, and hereafter "remember the Sabbath day to keep it holy."

"August 13th.—This moment, have received the unexpected news of the death of my brother Andrew. He died on the first of August, with only twenty-four hours sickness. Strange providence! He had just removed his family from Baltimore, to die and leave them in a land of strangers. O that God would guide, lead, and protect his family, and incline all their hearts to seek his face and favour. I hope he is gone to rest; for I trust he was a man who feared God. May the Lord make this providence an incentive to me to be more holy and active till my work is done. O that I could feel that my days are hastening to a close. My brother was the youngest of all the family."

"October 8th.—I am just recovering from a severe sickness. For fourteen days and nights, Mrs. Patterson gave me medicine every two hours, regularly; I did not know but the Lord had thrown me by, as a useless thing. Never before, did I so clearly see the amazing wickedness and corruption of my heart, as in this sickness. It seems to me that my heart is altogether at enmity with God; I find that I murmur against Him, and want my own way, and am not submissive under his reign. O that my will was completely conformed to the will of God."

"December 10th.—It has pleased God to give an addition to our family. A dear little daughter has just opened her eyes on a world of sin and misery. How solemn the thought, that, a few hours ago, an immortal spirit was sent from the hands of God, and is put under our care, to cultivate for an endless duration of happiness. O that we may have grace to do our duty! O that it would please God so to direct our lives and hearts, that we may be happily instrumental in training it up for Him! Seven children, seven immortal spirits, now daily hang on our arm, for us to feed and clothe, and train up for the church and for God. Here I would record the goodness of the Lord, thus far, to our family. O that our children would remember God in the days of their youth! O that I may be able to make such impressions on them, as my mother made on me, when I was young."

Having preached a discourse on the sin of adultery, Mr. Patterson gave great offence to some of his congregation. Many of his hearers were of the opinion, which is still very prevalent, that this was one of the topics that ought not to be exhibited before a promiscuous audience. Every one, who duly considers the delicate nature of this subject, will readily admit that it is most difficult, if not impossible, to present it in such a way as not to displease the fastidious taste of some of the hearers of the gospel. Equally clear is it, that this enormous evil may be treated in such a way as to give pain to modest minds, and retard the cause designed to be promoted. Still, the ambassador of Heaven, cannot be silent on this subject, and be guiltless. The *whole* counsel of God cannot be proclaimed, unless the sinner is warned of this sin, as one against which, are uttered the most awful denunciations of the Almighty. But if ever prudence and piety are necessary in the discharge of his sacred functions, the preacher will need them when making known the counsel of his Master in this case.

The opposition of many to the introduction of this theme

into the pulpit, and the consequent timidity of some ministers in the performance of this duty, will be a sufficient apology for introducing, in this connexion, the following extract from Dr. Dwight's excellent sermon on "Thou shalt not commit adultery."

"Before I begin the immediate discussion of this subject," remarks this able divine, "I shall premise a few general observations:

"It is universally known, that there is, and for a great length of time has been, a riveted prejudice against the introduction of this subject into the desk. When the peculiar delicacy attending it is considered, it cannot be thought strange that such a prejudice should, in some degree, exist. Even the most chaste and correct observations concerning it are apt to give pain, or at least to excite an alarm in a refined and apprehensive mind. What nature itself, perhaps, dictates, custom and manners have not a little enhanced. The opinions and feelings to which I have referred, have been carried to a length unwarranted, either by the Scriptures or common sense. The subject seems, in fact, to have been banished from the desk, and ministers, by their general and profound silence concerning it, appear to have sanctioned the conclusion, that there is one, and that not a small part of Scripture, which, so far as preaching is concerned, is not *profitable for doctrine, for reproof, for correction, nor for instruction in righteousness.*

"But let me solemnly ask every religious man whether this conduct can be justified. The *rejoicing* of St. Paul, at the close of his life was *the testimony of a good conscience,* that *not by fleshly wisdom, but by the grace of God, he had his conversation in the world; the testimony of a good conscience, that he was pure from the blood of all men, because he had not shunned to declare the whole counsel of God.* Is it not a plain and prominent part of the counsel

of God, to forbid, to discourage, to prevent, this profligate conduct of mankind? Why else was this precept inserted in the decalogue, and promulgated amid the lightnings of *Sinai?* Why else is it, throughout the Scriptures, made the subject of such forcible prohibitions, and the object of such awful threatenings?

"What reason can be given, why it should not be introduced into the desk? Can common sense either prove, or discern the usefulness of excluding it? Is it fit, is it safe, is it not preposterous, is it not ruinous to the best interests of mankind, to leave the whole management of it to loose and abandoned men; and to suffer them, from year to year, and from century to century, to go on in a course of corruption; seducing and destroying thousands and millions, especially of the young, the gay, and the giddy: while we ministers of Christ, divinely appointed to watch for the souls of men, quietly sit by and see them hurried on to perdition? Shall we be awed by the cry of indelicacy, originally raised by the most indelicate of mankind, only to keep the field open for its own malignant occupancy? Shall we not infinitely rather lay hold on every opportunity, and all the means furnished here, as well as elsewhere, to rescue our fellow-creatures from destruction? * * * *

"But why, it may be asked, may not the evil be left to other correctives? Why is it necessary, that ministers of the gospel should make it the theme of their public discourses? Why may not the business of reformation be entrusted to the satirist, the poet, and the moralist; to private conversation, and to the religious instructions of parents? The answer to these questions is at hand. God has required ministers to *cry aloud and spare not, to lift up their voices as a trumpet, and to show his people their transgressions.* He has declared to ministers, that if *they warn not the wicked of his way, the wicked shall die in his sins;*

but his blood will He require at their hands. The point in debate must, I think, be allowed to be here finally settled; unless some argument can be devised to show that a minister is bound to make himself answerable for the blood of those sinners, to whom he preaches. Besides, the satirist, the poet, and the moralist, in a multitude of instances, have been enlisted on the side of vice; and have endeavoured to stimulate, rather than repress, the evil under examination. Where they are not; how few persons read their books, compared with the number of those who are present at the preaching of the gospel! Probably two-thirds of a million of persons hear the gospel preached weekly in *New England.* Not one in a thousand of these, perhaps, has ever read a book seriously exposing this unhappy part of the human character. Even where their books are read, and read with attention, they are little regarded, and produce little effect. The desk possesses means of appalling and overthrowing vice, and upholding morality which nothing else can boast. The day, the place, the circumstances of the assembly; the purposes for which they are gathered; and the solemn commission of JEHOVAH, furnish ministers with advantages for this great end, unrivalled and unexampled. Accordingly their office has been more efficacious in producing real reformation than all the other means employed by man. The "pulpit," says a poet of distinguished excellence and wisdom:

'The pulpit, when the sat'rist has at last,
Strutting and vap'ring in an empty school,
Spent all his force and made no proselyte,
I say the pulpit, in the sober use
Of its legitimate, peculiar powers,
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.'

"With these things in view, I consider it as my own duty to bring this subject into the desk without hesitation; and to treat it in the same definite and earnest manner, which is demanded by the precepts of the gospel. I shall make it my business, however, to treat it in such a manner, that, if any of my audience shall entertain thoughts concerning it, forbidden by their Creator, it shall be their own fault, and not mine."

Having heard the murmurs and complaints about his preaching, referred to, and also that he did not preach *gospel sermons*, Mr. Patterson made the following entry in his diary, which shows if he erred in his method of exhibiting this subject, it was an error of judgment only.

"December 29th.—O that it would please God to make me more faithful, by all these things, and humble me under a sense of my great wickedness of heart, and that I do not with more fidelity address the consciences of this people. And here I give thanks to the Great Head of the church, that I have a good conscience on the subject of preaching 'gospel sermons.' I think I have tried to preach the truth, and to preach it plainly according to my ability; yet I feel I have come far short of what I ought to have done for the salvation of sinners. O that I may be enabled to forgive, from my heart, all those who speak against me, and pray for them, and try to do them all the good I can. O that I had a greater sense of my accountability to God, and feared men less; then I would be more useful in the world."

There is much ambiguity in the minds of many, as to what constitutes a "gospel sermon." Some suppose such a discourse makes no calls to duty, and utters no threatenings against the disobedient; but that it treats sin as a human frailty, which God will overlook, for the sake of his Son; and speaks peace to the transgressor while he continues in impenitence. If the minister, in his discourse, enforces the requirements of the divine law; if he calls upon his hearers to be holy, and to live, not unto themselves, but

unto Him who died for their redemption, this is styled "legal preaching:" yet it is the very preaching sanctioned by the example of the Saviour and his apostles. Such consecration to the service of the Lord is not required as the ground of acceptance with God, but as the only infallible evidence that the soul is united to Christ by faith, and is inspired with his love. And when one cannot relish such exhibitions of truth, there is reason to conclude that he is an enemy of the cross, whatever may be his professions.

"January 7th, 1828.—For a long time, I have not had such ardent desires for the conversion of souls as I had last week. Monday night last, at the concert of prayer, my mind was unusually engaged in prayer, in view of the dreadful condition of sinners, and I felt extremely desirous that the world might be brought to Christ. On Tuesday night, at a private prayer meeting, I felt, if possible, a still greater desire, and I thought that we ought not to cease praying till God would pour out his Spirit upon us. On Wednesday evening, at my regular lecture in the session room, it seemed as though I ought not interrupt the spirit of prayer which prevailed, by the usual lecture; consequently it was omitted. The Spirit was with some of us, I verily believe."

This Spirit of grace and of supplications was the precursor of a most extensive awakening in the congregation.

"March 24th.—About six or eight weeks since, we commenced a course of preaching adapted to awaken the church to active measures for the enlargement of Christ's kingdom, and to bring sinners to embrace the gospel. The Rev. ——— preached frequently on this occasion, and rendered me very important aid in performing the labours connected with this work; and the Lord sanctioned these means, by granting an abundant harvest to the praise of his grace. As the fruits of these efforts, many were added to the communion of the church. Never has there been, in my church, for the fourteen years I have been here, so much attention to the subject of religion. Some of the richest and proudest of the congregation have been brought to sue for mercy at

the feet of Jesus, and particularly among the men. The preaching takes hold specially of the thinking part of society; and sceptics are unable to stand before the truth. Hundreds have been awakened, and a goodly number have been led to rejoice in hope. Our inquiry meetings, which are held once or twice every week, are attended by from one hundred to one hundred and fifty persons."

"March 25th.—To night, had our church called together in the session room, and the young converts with them. Some communicants from other churches were present. The season was one of uncommon interest and solemnity. I urged upon them the importance of being up and doing, when the Holy Spirit was at work all around us, and when hundreds were willing to be conversed with about their salvation. Much feeling was manifested at this meeting.

"The revival seems to increase, and if the church would fully awake to duty, and visit sinners, and pray and converse with them, I believe some hundreds of souls would be gathered into the kingdom of God."

"April 4th.—O how hard to keep a church awake any length of time! Some seem to grow weary in well doing. O Lord Jesus let not this church grow sleepy and stupid."

In the most favoured seasons in this church, there were some who never cordially engaged in the revivals with which it was so frequently blessed; and even those who had a heart to pray for the prosperity of Jerusalem, too soon grew faint in prayer and relaxed their efforts. Most ministers have cause to lament over a similar state of things. But, notwithstanding the sins and imperfections of his people, God is pleased to employ them as instruments in furthering his kingdom. And the history of this favoured church teaches, that a minister and people need not be discouraged from making efforts for the conversion of sinners, because *some* do not come up to the help of the Lord. Did not the Head of the church pour out his Spirit upon a people until *all* its members engaged in fervent supplication for this blessing, few churches would ever enjoy a revival.

However desirable it may be that all take hold of the work, if but a part put forth appropriate and persevering efforts, with an humble reliance upon the divine promise, there is no reason for discouragement. Although formalists and hypocrites have had a name in the Christian church from her organization to the present time, and have, in some degree, retarded her progress; still, under the guidance of her risen Lord, she has been making an onward movement, and ultimately, through his favour, she will achieve the conquest of the world.

"May 29th.—Last Sabbath was a profitable day, I hope, to this congregation. Eighty-seven persons joined the church, the fruits of the late revival; of these, thirty-two were baptized. The crowd was immense, and hundreds, it is supposed, went away who could not get into the church. O what a day was this! Blessed Saviour, give me a heart to labour more zealously in thy vineyard!"

"July 22d.—The revival still continues, though not with so much power. At our communion, two Sabbaths ago, thirty-two were added to our church, and many who have become hopefully pious, have united with other churches."

"August 8th.—Just returned from ———, (N. J.,) where I went with a brother, to try to stir up that church; for they have been in a cold and formal state for a long time. We tried to preach plainly and faithfully to them; and after we had gone home to our lodgings, a young woman came to get us to go to the house of Mr. ——, who was in great distress, on account of his sins, to pray with him. I went with the gentleman with whom we lodged, and found Mr. —— walking the room, wringing his hands, and crying out aloud. We asked what was the matter? He cried, 'O, I am lost! I am lost! I heard things at the preaching, to-night, I never thought of before, and I am lost. O, it is too late for me to hope for mercy,' &c., &c. And, in another room, there was a young woman on her knees, in tears, crying out and praying. We talked and prayed with them for a considerable time; so that it was after midnight

before we retired. The next morning, Mr. —— came early to the house where I lodged, and seemed more composed, and said he was now determined to follow Christ for ever: the young woman also appeared to have obtained peace in believing. I caught cold, being out in the damp air, after being very warm while preaching that night, and have been unable to go out much since my return; but I must try to go down there again next Tuesday.

"O, if our brethren would try to stir up the cold churches in and about the city, how much good might be done! There are awful moral desolations all around this city; thousands who seldom, if ever, hear the gospel."

"August 14th.—Just returned from ———, (N.J.,) where I have been preaching twice a day for some days. We called the church together, and talked to them, and tried to rouse them up; read several passages where God's people, in former times, covenanted that they would live more devoted to Him; then called the church to rise up, as many as were willing to enter solemnly into covenant with God, to live more conformed to the spirit of the gospel. I preached last night with some liberty. The meeting was solemn, and, I hope, good was done. At the close of the service, appointed an inquiry meeting, and fifteen or twenty attended; some professors were among the number. Some sinners, I trust, were brought into the kingdom."

The following extracts show that this devoted servant of Christ very much resembled his Saviour, in his anxiety and efforts for the salvation of his perishing fellow-men. Even in mid-summer, while many, having relinquished for a season, the toils and cares of business, were enjoying the cool and invigorating breezes of the sea-shore, or the salubrious air of the country, he was more abundant in labours than at other times. Then the careless multitudes, who spent their Sabbaths in rambling through the fields, or lounging on the commons, could easily be congregated in the open air to hear preaching; and, having collected a large assembly under these circumstances, regardless of his own case, he warned them of their danger, and urged them to fly for

safety to the sinner's Friend. And when absent from the city, at this period of the year, in consequence of ill health, as was sometimes the case, he lamented that it would interfere with his plans for "field-preaching."

"August 25th.—Feel exhausted nature wants rest. Preached four times yesterday; twice in the church, once in the fields, at six o'clock, P. M., and once in the session-room, at eight o'clock, P. M. Had a good meeting in the fields; had some freedom in talking; told them, plainly, that many of them get intoxicated, and break the Sabbath, and curse and swear instead of going to a place of worship. Many were in tears. Addressed the youth affectionately; told them that it seemed as though nothing could be done with the aged, and that the only hope was with the young. I warned the young in view of the condition of the aged, who then stood around me, hardened in sin and ripening for wo."

"O that ministers would do something for these poor people by preaching to them in the fields. They are as sheep, without a shepherd. They are governable and easily managed, and it appears to me there is no difficulty, if ministers and people had hearts to labour in this way for the good of souls. Something ought to be done for them; Lord Jesus put us in the best way of doing it!

"These two Sabbaths past, though the weather has been extremely hot, I have preached four times each day, and I feel more prepared on Monday morning, to labour for Christ, though my body is weak, than at any other time.

"Monday morning, September 18th.—Preached but three times yesterday, the weather was so extremely hot. Preached twice in the church, and once in the fields. My field preaching promises to do much good. My hearers, though poor and ignorant, are not gospel-hardened: they listen attentively. I am resolved this week, if possible, to devise a more systematic plan of instruction for those who attend preaching on the field. Lord direct me to the best means. Many are so poor as not to be able to provide themselves with suitable clothes to attend church. If Christians would take hold of this subject, how much might be done for this class of persons.

"Last week I spent a few days at ———, (N. J.) What moral darkness hovers over that region. Here Elias Hicks, of Long Island, has been disseminating his soul-ruining doctrines. He seems to direct all his powers against the Bible; and substitutes the light within, as a more safe and infallible guide. His whole preaching is to set aside the distinguishing doctrines of the gospel.

"In my preaching, I endeavoured to show, from John i. 9, that Christ was the true and only light, and that all who followed any other guide, would be covered with the blackness of darkness for ever. I trust a few were savingly enlightened."

"September 11th.—Yesterday, finished my field-preaching for this season. The people felt solemn when I told them that, before another season for field-preaching, many of us would likely be in eternity. Many wept. For two or three Sabbaths, there has been more feeling, at my meetings in the *field*, than there has been in the church. I am more and more convinced of the great importance of this kind of effort for a certain class of people. They will not go out to a place of worship, but here one can get at them; and when they begin to feel, they will go out to places of worship. O that I may meet some of these poor people in heaven! How much might be done for sinners round about, if we had a heart to do it."

Whether he performed religious services in the fields after the above date, we cannot speak with confidence; it is probable, however, he did not, since we find no further notice in his diary respecting his labours in this department. The succeeding chapter, from the pen of his successor in the pastoral office, gives a most graphic account of the scenes often exhibited on these interesting occasions; and the perusal of it, we doubt not, will revive in the minds of many who witnessed them, pleasing and solemn reflections.

CHAPTER VIII.

In a world like ours, whose apostacy from God is so remarkably signalised by *supreme selfishness*, it is grateful to contemplate those exalted displays of expansive, disinterested benevolence to which the gospel, in its practical power on certain minds, gives rise. In each successive age since the ministry of the gospel has been instituted, there have been a few choice spirits who have shown an affiliated sympathy with their divine Master in the wide range of their benevolent desires, purposes and efforts for the salvation of man. There have been those in the holy office who could not be content with the common measure of labour,—whose horizon could not be so limited that they could see nothing beyond the familiar walks of *ordinary* official duty, and who, in their zeal for the Lord of Hosts, and in their undying love for souls, have not been able to restrain themselves within those narrow boundaries which circumscribe the labours and wishes of others. To such minds every age has been mainly indebted for its moral advancement. They become the pioneers in all great benevolent enterprises. They throw themselves forward in anticipation of their times, and draw in their wake the more contracted and tardy multitude. It is the spirit and example of such that, under God, will impel the church onward to her millennial triumphs. We love to contemplate specimens of *this peculiar kind of greatness*. It is a greatness of which the credit is due to *the grace of God alone*. It is *the* greatness of superior bene-

volence, the greatness of "putting on the Lord Jesus Christ," and of having "the *same mind* which was also in *Him*," the only kind of greatness which constitutes a distinction of any worth in the eye of God. In this sense, our beloved departed brother Patterson was truly *great*. He had a heart that cherished unbounded aspirations after "well doing." His soul was constantly dilated with far-reaching and comprehensive schemes of holy activity. He seems to have had a deep practical conviction that "the field is *the world*," and he thought, and prayed, and laboured, and hoped with this object before him in all its magnitude and mighty interests!

When he first settled in the northern part of the city of Philadelphia, his church and congregation were comparatively small. But his pastoral labours and visits—his animation, his unaffected earnestness, his holy compassion for souls, and his clear and forcible presentation of the pungent truths of the gospel, soon rendered his preaching so attractive as to fill and crowd the place of worship with attentive hearers. He preached three times on the Sabbath, beside lecturing and attending prayer meetings during the week. He was most assiduous and indefatigable in visiting and pastoral efforts. Now, with this, nay, with *less* than this, as the measure of their labours, most ministers are abundantly satisfied. Not so with Mr. Patterson. Beside the multitude that crowded the place of worship where he preached, there was a mass of neglected suburban population who went nowhere to hear the gospel, and had "no man naturally to care for their souls." They desecrated the Sabbath by collecting in groups round the dram-shops, and spending its holy hours in rioting and drunkenness. The benevolent spirit of Mr. Patterson "was stirred within him," when he contemplated these dense crowds of ruined yet immortal beings, moving in unbroken procession down the pathway to

hell. His concern for them soon ripened into an active, laborious compassion, which led to a series of efforts for their good that have no parallel, as we believe, in the history of any settled pastor in this country. This remark refers to his preaching on the Sabbath in the fields. With essentially the same spirit that animated Paul, when he stood on "Mars Hill," and proclaimed the gospel to those who "were wholly given to idolatry," Mr. Patterson, amidst all his other exhausting labours, commenced preaching on the commons on Sabbath afternoon, after the close of the second service in church. The crowds which he drew around him, and the temporary and permanent effects of those efforts, have not been surpassed since the days of Whitefield. The surviving witnesses of his exertions in this department, speak of them still with enthusiastic admiration.

In the commencement of these labours, he had a little moveable platform constructed, which was placed by the side of a building that fronted the commons. On this he stood, and proclaimed the message of God to the promiscuous company. But the multitude that flocked to hear him soon became so great that he had to remove his stand to the open field, where his audience could surround him, and have an opportunity of hearing his spirit-stirring appeals. The mass of hearers was as dense and far extended behind him as before him, or on either hand. He was completely encircled by thousands, who stood in silence, and often in *tears*, "wondering at all the gracious words that proceeded out of his mouth."

The writer greatly regrets that it was not his privilege to have witnessed these self-denying and apostolic labours of Mr. Patterson. No one but an eye-witness is competent to give a faithful representation of these extraordinary efforts. And, unhappily, no such one could be found who was willing to contribute to the memoir a chapter on this subject.

When we recollect the standard of ministerial effort at that time—the general supineness of the churches as regards any direct movements for the conversion of souls—the views that were then entertained respecting revivals of religion, and the comparative absence of that spirit of expansive benevolence which has since prevailed in the religious community, we cannot but regard these labours of Mr. Patterson as exhibiting an enlargement of holy love, and an intensity of zeal for the salvation of souls, that deserve to be recorded by a highly gifted *Christian* pen.

The following brief but eloquent paragraph from the Rev. J. N. Danforth, who witnessed for himself what he describes, may indicate something of the interest which attached to this man of God, and to the scenes of his labours on the commons.

"In the summer of 1821 I again visited him, and found his mind in a state of holy excitement on the interests of the human soul, and all its powers in active operation for the promotion of a general revival of religion. Among the means he was then using, was a series of Sabbath meetings on the fields, or open lots, in the Northern Liberties, where but few houses were yet erected. Solid squares of handsome edifices now cover the ground on which stood thousands of immortal beings, to hear from the lips of Patterson the word of life, and very probably a majority of those who constituted his audience, have gone to their great account. The first place to which he took me was a little suburban valley, each hill-side of which sloped gently towards its summit, the whole being covered with the verdure of early summer, and, in fact, furnishing a kind of natural temple for the worship of God. He had himself a keen relish for the beauties of natural scenery, rendered more acute and intense by the heated air and close confinement of the city. On

the brow of the hill which overlooked that valley, with the earth for his platform, the heavens for his sounding-board, and the free and untainted air to waft the breath of his eloquence to the ears of the listening crowd, he stood as the messenger of God to dying men. His clarion voice, lifted up as it was, to bear his great message to the multitude before him, rang along the valley in tones of deep and solemn import, as if it was now indeed to his hearers, a matter of "life unto life, or of death unto death." With the Bible in his hand, Jesus in his heart, and the Spirit going before him, he laboured with the most affecting earnestness for the immediate conversion of his auditors. On this occasion, as on similar occasions, it seemed to be his aim to make divine truth so plain and palpable to minds unaccustomed to think, and to consciences unused to feel, that the sinner could hardly help being convicted and self-condemned. It was then, when the soul of our departed friend began to kindle under the breath of the Spirit, that his arguments appeared clear as intuition; his illustrations vivid as the light of day; his appeals came warm from the very heart; his warnings sounded as the death-knell to the soul that should dare to resist them, or turn indifferently away. In the pictures which he drew of the misery of the lost, there was a truth and power which indicated at once the deep feelings of his own heart on that fearful subject, and the intimacy of his soul with the spirit of the Bible. He has been said to be harsh in his dealings with sinners, and perhaps he so appeared, at times; but I am sure it was no harshness of the heart, for if ever human eyes streamed with pity and distress for impenitent sinners going down to hell, his did sorely weep over such. If ever human strength was worn and tasked, wearied and wasted, in the cause of the highest humanity—that of saving souls; in godlike benevolence towards the wicked and unthankful, it was the strength of James Patter-

son. I have seen the evidence of this too often to hesitate a moment in the expression of my opinion."

So far from being harsh and objurgatory in his manner, Mr. Patterson had a felicitous tact in conciliating all classes of his audience. It was an audience consisting of many who had never been trained to any respect for ministers, or for the sanctuary, or the service of God. He had numerous hearers who had seldom been in a place of public worship—who regarded all ministers of the gospel with dread and revolting. But he possessed, beside his natural sweetness of temper and courteous manners, that holy, yearning compassion for their souls, and that strong Christ-like desire to do them good, which led him to bestow many kind attentions on them, and to perform many friendly and polite offices to the people, in addition to the appropriate ministrations of the sacred desk. As an instance, we may notice the following. His hearers, of course, could be but very partially seated. Amongst them were often seen mothers, standing with their infants in their arms, and their numerous families of children around them. Before he commenced the services, he would go in person, make others give place, and see that these mothers were provided with seats. He evinced the same benevolent solicitude in respect to the aged and infirm, often exerting himself personally to procure them eligible seats, and to render their condition, while hearing him, as comfortable as circumstances would permit.

On some occasions, too, he bore with the utmost patience and meekness certain disturbances and irregularities that must have been very trying to his feelings. These, considering the character of his audience, did not occur often. He exhibited so much of a sincere desire to do them good—there was something so tender and thrilling in his appeals—so much of overawing majesty in those truths of God which

he proclaimed, and so deep a seriousness in a portion of his audience, that those who came with an intention to disturb the services, were restrained from doing so, and were often brought under deep conviction of sin.

Mr. Patterson was fond of singing, was a lover of good church music, and knew and appreciated its power as an instrumentality of solemn impression on the minds of his audience. He, therefore, always took with him, on these occasions, a sufficient number of singers amply to sustain this part of the service. The surviving witnesses of these services, remember till this day, some of the psalms and hymns then sung, and are able, in a measure, to recall the solemn and delightful emotions awakened by the multitude of voices that united in these songs of Zion, and sent up their rich harmonies to the open skies. In the selection of a psalm or hymn Mr. Patterson was often influenced by some natural phenomenon existing at the time, that would attract attention, and give force to the sentiment of the sacred poetry. He was aided in this by his delicate taste, and his keen perception of those images of loveliness and repose, or of majesty and terror sometimes exhibited in the heavens.

When there slept on the bosom of the summer's evening sky those soft light clouds that roll themselves up in thick folds of fleecy whiteness, he would select the hymn containing the lines:

> "Let the fiery *cloudy* pillar
> Lead me all my journey through."

On one occasion, when the western horizon became curtained with a dense cloud that stretched upward toward the zenith in its towering and threatening forms, accompanied by lightning and distant thunder, he read that psalm containing the verse,

"Throned on a *cloud* our God shall come,
Bright flames prepare his way,
Thunder and darkness, fire and storm,
Lead on the dreadful day!"

It is more easy to conceive of, than to describe the emotions with which these lines were sung by some *two or three thousand* persons in the open air, whilst their eyes were fixed on the dark and terrific majesty of the lightning-spanned cloud, and their ears, at intervals, addressed by the deep roar of the distant thunder as *the grand sub-bass of nature's anthem!* One who witnessed the scene, informed the writer, that during the sermon on that occasion, there were some most solemn and striking allusions to this phenomenon in the heavens, and that, as the cloud increased and approached still nearer, and the elements became more agitated, the immense audience instinctively began to crowd nearer to the preacher, as though in *mere contiguity* to this man of God there was *safety*. The storm that followed, consisted chiefly of a violent wind, and did not materially interrupt the services. Mr. Patterson, in the mean time, so availed himself of this impressive eloquence of the elements of nature as to cause multitudes, at the close of the sermon, to hang round him in tears imploring his prayers in their behalf.

To interest such an audience as that which he drew around him on these occasions was no easy task. They were a heterogeneous population, many of whom had never enjoyed a religious education—had never been trained to respect the worship of God and the ordinances of religion—had no *habits* of attending public worship—had never been accustomed to read or think on serious subjects, and, of course, had none of those habitudes of mind favourable to the reception and solemn consideration of divine truth. In his labours with them Mr. Patterson had to contend with all

that ignorance, want of thought, waywardness, irreverence, and undisciplined moral feeling which usually attach to such a class of population. Nor had he the collateral helps furnished by an imposing church edifice, and the example of a large number of pious and respectful worshippers. Yet, in the absence of all these facilities for arresting attention and producing impression, few preachers for the last half century, have secured a more profound attention, or been the instrument of producing so deep a feeling of interest in an audience as did Mr. Patterson in these services. It was no unusual occurrence for the whole multitude that surrounded him to be melted into tears. This was, in a great measure, the result of his singularly happy method of *adapting* his instructions to the *character* and *capacities* of his hearers. In this respect he exercised an extraordinary ingenuity, interspersing his discourses with pertinent and impressive anecdotes drawn from the providential dealings of God with men which he had personally witnessed. The following facts the writer obtained from the individual himself to whom they relate. These facts will illustrate the adaptation of Mr. Patterson's preaching to arrest attention and impress the heart. The individual alluded to had never, during his life, been in a place of public worship but once, and that was when a lad, he went on one occasion to a coloured Methodist church for the purpose of making sport and creating disturbance. He had grown to manhood, become settled, and engaged in business, in complete separation and seclusion from all the means of grace. He kept his shop open on the Sabbath, and it was the resort of the most wicked and scoffing portion of the population around him. He was at length attracted, as he said, by mere curiosity, to hear Mr. Patterson preach in the fields. Mr. Patterson, in the course of his sermon on that occasion, related two anecdotes of a most striking character, illustrating

the displeasure of God as manifested to the wicked in the *present* life, and then drew an inference in regard to what His treatment of them would be in the *future* world of *perfect* retribution. This individual was cut to the heart, and found himself at once a convicted and distressed sinner. He returned to his house in great anguish of mind, and immediately resolved that he would never again keep his shop open on the Sabbath. The very next day, to his great surprise, Mr. Patterson called upon him. By what means Mr. Patterson knew of his serious impressions, which had only commenced the afternoon previously, or how he found the residence of this individual, seemed to him most unaccountable. It shows, however, the extreme vigilance of this man of God, and how anxious he was to cherish, by prompt pastoral visits, the impression which his preaching had made on the minds of his hearers. He conversed very faithfully with this individual, and directed him to "the Lamb of God who taketh away the sins of the world." The man soon obtained a hope in Christ; and though scoffed at by his wicked companions for shutting his shop on the Sabbath, and ridiculed, and tried with "cruel mocking," for his seriousness, he remained firm, united himself with Mr. Patterson's church, and, it may be added, has for more than twenty years sustained an unblemished reputation as a Christian. When he made a profession of religion there were *seventy* or *eighty* others united with him, many of whom received their first serious impressions, or were first led to attend public worship by hearing Mr. Patterson preach in the fields.

We have already adverted to his tact in availing himself of temporary circumstances, or natural phenomena, to arrest the attention of his audience, and impress truth on their minds. But another reason of the sway which he had over the multitudes who thronged to hear him, is to be found in

the powerful hold which he took on their *consciences*. They had not that intellectual development which could be attracted by, or could relish trains of ingenious and refined thought, or of acute and consecutive reasoning; nor had they that taste which would be gratified by those splendid specimens of rhetoric that make the preacher "as a very lovely song of one that hath a pleasant voice and can play well on an instrument." But they had a *conscience* which, notwithstanding their ignorance, prejudice and degradation, was still true, in some things, to the throne of that God who implanted it in their nature. As a Christian philosopher Mr. Patterson was well acquainted with this part of man's moral constitution. He saw and appreciated the adaptation of God's truth to affect the human conscience. He knew that the hold which he obtained on the minds of his hearers through *this* medium was likely to be the most strong and enduring.

It is conscience that mainly constitutes that mighty ligament which binds the moral creation to its Creator. With great plainness and fidelity, therefore, Mr. Patterson attacked and exposed the peculiar vices of his hearers. The traffic and use of ardent spirits, even at that day, received from him the most severe rebuke and reprobation. Gambling, and especially profanation of the Lord's day, he knew to be the crying sins of a portion of his hearers. Against these crimes he arrayed the terrors of the Lord, passed on them an unsparing condemnation, and pointed out the tremendous punishment which God would inflict on their finally impenitent perpetrators. And when not engaged in exposing the prominent vices of his audience, the truths which he proclaimed, and even the anecdotes and illustrations which he used, were of a kind to appeal directly and powerfully to the conscience. He succeeded wonderfully in arousing this power of man's moral nature, and securing its influence

permanently, in many cases, on the side of God and righteousness.

A part also of the secret of Mr. Patterson's power over the heterogeneous mass that attended his field preaching consisted in the *tenderness*, *depth*, and *intensity* of his desires for their salvation. This was a *master-passion* with our beloved and departed brother. It gave character to his prayers, and sermons, and conversation, and modified *all* his efforts for their everlasting welfare. When such desires become predominant in any mind, they give to that mind an incalculable influence over others. By the great sympathetic law of our social nature, we are obliged to feel the controlling power of *pre-eminent kindness* manifested toward us. Even those whose understandings are covered with gross darkness, and whose consciences are seared and almost insensible, cannot remain entirely callous under the manifestations of that tender Christ-like spirit which weeps over their guilt and misery—which endures with patience their contradictions, and in yearning affection strives to do them good, and longs for their salvation. There is hardly any degree of barbarian hardihood proof against the appeals made by the exhibition of a spirit like this. This was peculiarly *the spirit* of the Rev. James Patterson. Few public speakers ever exemplified more strictly the great rule prescribed by the Latin poet for affecting the minds of others,—"*Si vis me flere dolendum est primum ipsi tibi.*" —"If you wish me to weep you must first appear to be yourself affected." His sermons were not only pervaded by an earnestness, solemnity and fervour, but there was a deep vein of ingenuous, sincere pathos, often irresistible. The writer never had the privilege of hearing Mr. Patterson preach but once, and that was only for a few minutes in the close of his sermon. Then there was a holy tenderness and affection in his manner—a persuasive plaintiveness in his

intonations of voice—a look of almost divine compassion from his expressive eye—a warm gush of tears on his manly face, and a countenance softened and subdued with an air of sorrowful benevolence, which will never be forgotten. The manifestation of such a spirit by Mr. Patterson, to the multitude of neglected outcasts from religious privileges, who attended his preaching on the commons, could not fail of reaching even *their* blunted sensibilities. They felt its power, and were often almost unconsciously led to weep with him when he wept. He forced on their minds the conviction that he "had great heaviness and continual sorrow in his heart," for their impenitent condition—that it was disinterested love, and sincere weeping compassion for their lost souls, that prompted him to these unremunerated, self-denying, exhausting and persevering labours for their salvation. It was thus that he conciliated many who had previously been repelled from the ministers of religion, and from all sacred things. It was thus that he bound so many hearts by ties of respect and friendship to himself, that had heretofore been attached to those only who were congenial to them in depravity and crime. This was the sacred spell by which he held the multitude in attendance on his preaching during the years through which these services were protracted. And it was, doubtless, one means, under God, by which many were brought to the knowledge of the truth as it is in Jesus.

Mr. Patterson commenced these labours on the commons in 1816, and continued them through the five following summers. This involved an amount of labour that it seems incredible he should have so long sustained.

He thus preached *four* times on the Sabbath, for nearly half of each year, beside his weekly lectures, and all the crowded cares and labours of pastoral visitation and attention to the sick. True, he was then in the morning vigour

of his days, and "as a strong man rejoicing to run a race," his noble spirit entered on this career of effort, and panted to fill a sphere of usefulness that would have tasked an angel's energies.

The good which he effected by his field preaching, and by the labours which were necessarily connected with it, none but God can compute. After the lapse of twenty years, and the changes which those years have brought with them, in the growth and prosperity of that part of the city which was the scene of his exertions, no one but he who has been a constant spectator, and who can contrast the past with the present condition of the population can appreciate the astonishing effects of Mr. Patterson's labours. An intelligent gentleman, not a professor of religion, and who spoke from his own personal observation, remarked to the writer, that the revolution produced by these efforts of Mr. Patterson, on the social and religious condition of the people was incredibly great. The population seemed to start into a new, social, intellectual and moral life. Habits of sobriety, industry, economy, peace and friendship, were formed, and the people exhibited in their dwellings and apparel, a neatness and taste; and many of them acquired a competency, and enjoyed domestic comforts to which they had once been entire strangers.

But the moral and spiritual effects of these labours cannot be embraced in the compass of human calculation. The redemption of one soul is an event involving interests, and holding relations both to time and to eternity, of a magnitude which mocks the finite measurement of man. If we could fathom the deeps of wo from which that soul is rescued—if we could compute the worth of the peace and joy it has in believing—if we could calculate the buoyancy and rapture of its celestial hopes—the calm and holy enjoyment it has in communion with its God, and in attending on his

ordinances—its protection from the complicated and gigantic evils of a world lying in wickedness—its sure support amidst all the trials and calamities of life—the astonishing influence it may exert on the cause of God in the present world—its victory and song of triumph over death and the grave; if we had a mighty balance by which to poise that "far more exceeding and eternal weight of glory," which awaits it in its future and immortal existence, and then could multiply the sublime aggregate thus obtained by the whole number of souls saved by the instrumentality of Mr. Patterson's field preaching, what an impression would it produce of the wonderful results of his labours in this department! It is a delightful thought, which it is, perhaps, lawful for us to indulge, that his own redeemed spirit, with the expansion and growth of its capacities in glory is better able to appreciate, and is occupied in contemplating these results, and will have an eternity in which to watch their developments, and to trace their mighty influence on the manifestations of redeeming grace and dying love, and on the increasing happiness of the universe of God!

CHAPTER IX.

In the autumn of 1828, Mr. Patterson visited the city of Alexandria, D. C., to aid in conducting a protracted meeting about to be held in the Second Presbyterian church of this place. The pastor of the church, Rev. Mr. Walton, invited our friend as a suitable person to assist him on this occasion; and, though he felt the pressure of his responsibility in engaging in this work, it being the first of the kind in which he ever laboured, he obeyed the call of duty, committing himself and the cause into the hands of his Lord and Master. At this time these services were a new thing, east of the Alleghany mountains; but the circumstance of their novelty did not deter him from testing their adaptedness to advance the cause of the Redeemer. He had heard of the success which followed these consecutive services in the west;—that through their instrumentality, many of the thoughtless were awakened from their indifference to the subject of religion, to sue for mercy, through atoning blood, at the hands of their Maker: and the probability of so cheering a result from similar efforts in the east, encouraged him to enter upon this new field of labour. All his anticipations were more than realized. The services on this occasion being rendered effective, through the divine blessing, were the means of a most interesting work of grace. This revival led to the formation of a new church in the District, whose piety, activity and benevolence, have contributed much to the advancement of the kingdom of Christ.

The following notice of this protracted meeting we find recorded in his diary.

"October 1st.—Just returned from Alexandria. I went there to attend 'a four days' meeting,' at the urgent invitation of brother Walton. I preached every day and night while there, and administered the sacrament on the Sabbath. At the close of each service in the church, we invited any who were desirous to be conversed with about their souls' salvation, to remain behind, and we would converse with them. Sometimes the whole congregation would stay; and in order to know who wished to be conversed with, we were under the necessity of inviting them out to the front seats, that we might see them and converse with them. As many as thirty or forty came forward; about one hundred were convicted. Of these about forty or fifty indulged a hope that they had embraced the Saviour. It was a delightful time. Lawyers, doctors, merchants, mechanics, and all classes seemed to be taken hold of by the Spirit. The church was remarkably engaged in prayer. Several of the young converts, I trust, will study divinity. One lawyer, in conversing with me, said he did not feel as though he could return to the practice of the law."

In a letter, written a short time before his death, to the Rev. J. N. Danforth, his fellow-labourer during this protracted service, he speaks thus when alluding to this interesting season.

"There were a number of cases of hopeful conversion, and the church was very considerably quickened and waked up, as you well recollect, dear brother; for if I remember right, you were there. And you recollect with what fear and prayer, and trembling we entered on the work * * * I had never seen a protracted meeting conducted. But I tried to look to God, as I believe we all did, for direction: and I believe the Master directed us. This thought occurred to me, and I announced it to the congregation: when I was impenitent, sometimes after hearing an awakening sermon,

I felt as though I would be glad to have some person converse with me about my soul, ere I left the church. And now, said I, *there may be some here* who feel as I used to do, and at this moment feel as though they would be glad to be conversed with about their souls' salvation. And if there be any of that class, if they will remain behind a little after the benediction is pronounced, we will converse with them. And after the benediction was pronounced, the whole congregation remained. Nor shall I forget the solemn situation in which we ministers appeared.

"Thus was introduced the first protracted meeting, for we called it such at the close, that was held east of Alleghany mountains."

In the diary of the preceding date, he further remarks:

"I also spent about a week at Washington City, where God was pleased to bless my poor labours in calling up the attention of the people. Thirty or forty were under conviction when I left, and about fifteen or twenty, we were led to believe, had become the disciples of Christ. Since I have returned home, word has come that the good work is increasing in both places. Brother D—, whom I prevailed on to go with me from this city, remains there, and is labouring faithfully, and God is with him. O that the people there may not grow weary, but pray in faith, and go forward. O that God would wake up our ministers to feel and preach as they ought."

"October 31st.—Just returned from a meeting of presbytery held at ———. Took a heavy cold preaching in a close room, and then going out in the damp air. Had less litigation in presbytery than usual; prayed more, and got along much better. And O, if ever any of my sons become ministers, let them take this advice of their father, to pray much before they go to meetings of presbytery, and pray much when there, that God would keep them humble, and restrain them from grasping after fame and distinction. A desire to be called Rabbi, is the sin of some ministers, and

frequently is an awful curse. Many ministers care very little about, and make very little efforts for, the conversion of sinners; yet plan to be esteemed great, and to be leaders among their brethren. O, my sons, if ever God puts you in the ministry, pray that you may be kept from this ambition; and may God keep you little in your own eyes, that you may be great in His. And pray devoutly and most earnestly, that He would preserve you from profitless controversy, in ecclesiastical bodies; and that you may not be left to cherish unchristian feelings towards brethren who differ from you in opinion."

What ambassador of the cross can read these lines without feeling that he stands in need of the reproof and counsel they administer. It was necessary for the Saviour to caution his disciples against the love of power and distinction. This emotion, however, does not belong exclusively to any particular class of men; it constitutes a striking feature in the character of fallen beings. It prompted Satan in his ambitious aim to rival "the blessed and only Potentate;" and the same spirit actuates every one confederated with him in his war against heaven. He then, who does not see the importance of prayer and watchfulness, to guard his heart against these unholy aspirings, knows very little of its operations; or else, possesses a degree of piety to which few have attained.

"November 7th.—Returned from Washington City, where I have been attending another four days' meeting. It commenced on Friday after the church had had a day of prayer and fasting. Had prayer meetings every morning at sun-rise in different places; then public service in the church at eleven o'clock, A. M., after which we conversed with any that were disposed to remain. In the afternoon had meetings in different parts of the congregation for exhortation, prayer, and conversation with the inquiring sinners; then, preaching in the church at night, and so on, daily, for four days. On Sabbath the sacrament was administered, and between thirty and forty were admitted for the first time. These were the fruits of an awakening that took place several weeks ago in connexion with a series of religious services.

When we were about to part, I proposed, that as many of the professors as were willing, with non-professors, (if they would determine to do all their duty,) should enter into covenant with God, and with one another, to try to live more holy; and that they should signify it by kneeling down, and two or three ministers would pray before we rose. It was unanimously agreed to, and several hundreds knelt down in the church, and entered into covenant, as the saints did, in the days of good king Josiah, and in the days of the primitive Christians. It was, truly, a very solemn and interesting scene. I have reason to think that between fifty and one hundred cases of conviction occurred during that four days' meeting, and many hopeful conversions. The brethren and sisters, who were there from abroad, seemed much stirred up, and I hope they will return home and do more for Christ. My own soul has been much refreshed; and although much broken down with preaching and conversing, and constant excitement, yet I look back on those meetings with peculiar pleasure. I have had clearer views of divine truth on these occasions than on any other."

"November 28th.—Two days ago I was sent for to visit a young woman of my church, low with a fever; and while I was talking with her about eternal things, a young woman came into the room to bring her some nourishment. I began to tell her about eternity, and that here was one of her young companions going into the grave, &c. &c. She replied, she did not believe there was a hell. I reasoned with her, and when about to pray with the family, she left the room, evidently displeased with my conversation."

Not alone to this young female belongs the charge of being a scornful rejecter of the grace of God. It may be, that some youth who reads these pages, has often turned away from the warnings of him whose history they record. Should this be the case, let such an one lay them to heart now.

The following entry in his journal discloses the fact that Mr. Patterson was at this time agitating the question, whether it was his duty to resign his pastoral charge, and devote himself for the remainder of life to the work of an evangelist. He was led to enter seriously and prayerfully

upon this inquiry, at the suggestion of many of his brethren, who had witnessed the success that followed his labours at protracted meetings; and who expressed to him their belief that such a step would contribute greatly to his usefulness. His own views on the subject are thus expressed:

"December 1st.—Seeing that God has owned my labours recently in protracted meetings, my mind has been much exercised as to my duty in becoming an evangelist, to missionate among the church where my services might be required; and to this end, of resigning my pastoral charge. I think, taking my life as a whole, I would do more in this way for the conversion of souls. I have often been urged to this course by some of my brethren in the ministry. Heretofore I have not seen how I could support my large family, if I should take this course. But a day or two ago, Mr. ——, an old friend of mine, called upon me, and pressed me to give up my congregation and engage in this work. He told me if I would, he would give me one thousand dollars per annum towards my support. But I cannot feel that I ought to leave my family, who need a father's care and oversight. O that God would direct me in this thing, that I may be inclined to do what is best for the church of Christ."

"December 18th.—Sabbath night.—This has been a good day, I trust, in our church. A few of the saints have been unusually engaged in prayer, and God has, I believe, heard them. Seldom have I been able to preach as I have done to-day. O! the immense advantage of prayer! If Christians prayed differently for ministers, how differently would ministers preach!"

"January 11th, 1829.—I thank God for any assistance he has been pleased to afford me, in preaching this day, from these texts:—'With the heart man believeth unto righteousness,' and 'I am sent unto thee with heavy tidings.' I trust there will be some fruit from these sermons. For a few years we have not had so solemn a day. The Spirit of God was evidently present with us. At the close of the meetings several persons embraced the Saviour. I hope this is the beginning of a good work among my people. O! that our children may not be passed by!"

These expectations of a revival among his people were not disappointed. The fourth Thursday of this month, having been appointed by the General Assembly as a day of humiliation in view of the prevalence of intemperance, was observed by the church of the Northern Liberties; and this season was signally blessed, in arousing the people of God to duty, and in the awakening and conversion of sinners. The history of this gracious work confirms what has frequently been stated, that a movement for the promotion of temperance is often the harbinger of a revival.

"January, 1829.—The fourth Thursday of this month (to-day) was appointed by the last General Assembly as a day of humiliation in reference to the sin of intemperance, and recommended to be observed by all the churches. This season was observed by our church with unusual interest. This evening I preached with more than ordinary effect. After the benediction was pronounced, twenty or thirty persons remained to be conversed with. Having conversed with a few, I found them deeply impressed in mind. I stated to the congregation my convictions that God was near us in mercy, and it became the saints to realize this truth, and to walk humbly before Him.

"On Friday evening a meeting for inquirers was appointed; about sixty attended.

"Sabbath evening great solemnity pervaded the meeting. At the close of the services about forty remained for conversation.

"Monday evening an inquiry meeting was held, at which about one hundred in various stages of conviction were present. The members held a prayer meeting in another room, while I conversed with those under exercise of mind."

"February 10th.—Another fast was kept by the church, which was greatly blessed in stirring up our people."

"February 18th.—The revival still increases in interest. About one hundred and forty, or one hundred and fifty, were at our last inquiry meeting. My strength is so much enfeebled by my pastoral labours at this time, that I am afraid my body will sink under the pressure. I told the church, un-

less they took hold of the work, this plentiful harvest would not be gathered in, for I could not stand the labour of visiting so much and conversing with so many that are under exercise of mind. I requested all who were willing to be helpers in this work, to meet at my study this day at 2 o'clock, P. M. O that God may qualify those who shall engage in this effort, for visiting sinners and leading them to the Saviour!"

"February 26th.—This day, the last Thursday in February, is the time agreed upon, by many pious individuals of this nation, as a day of fasting and prayer for the colleges in this country; that the youth in them, who will presently fill important offices in this government, may be converted, and go out from these institutions imbued with the spirit of genuine piety. I endeavoured, last Sabbath, to show my congregation the importance of observing this day.".

"July 25th.—Just returned from a visit to that part of the country where I was brought up, Franklin County, Pa. On visiting my father's old place, how my soul felt! The old mansion house, the barn, the wagon shed, and all the outhouses, were mouldering at the touch of time. The cider mill, where, forty years ago, I used to play; the orchard, and all seemed to be falling into ruins. In company with my brother, I visited the grave yard at Rocky Spring, where my parents are resting till the resurrection. How it distresses me, when I think how often I disobeyed and grieved them. If I could live my life over, how differently would I act toward them! But now they lie silent in the grave; I shall never see them again. O how much I owe my parents, particularly my mother. Dear saint! through her instrumentality, I was brought into the ministry. Whilst meditating in that grave yard, I beheld the scattered fragments of a very costly monument, that, about forty years ago, had been erected over the grave of a rich lady. Thought I, what an useless waste of money. Had a plain head-stone been set up, with her name on it, it might have endured for ages; and, in my judgment, it would be a more appropriate memorial of the dead. But every thing spiritual in that region, as well as the grave yard, is in ruins. Religion is deplorably low, and worldly-mindedness is every where visible."

"November, 1829.—Am recovering, after seven or eight weeks severe illness, which was brought on by taking cold, while on a preaching tour with brother ——— at ———. Those two congregations have been in a cold state, and without a pastor, a long time; and we went out to stir them up. Preached every night, and visited from house to house every day. I think the Lord was with us, and some souls, I hope, were brought into the kingdom. O what a sweet employment, to have some pious brother with you, and to be engaged in preaching every day! I have spent some of my happiest days on earth in this way, and the review of these seasons always affords me satisfaction."

"January 4th, 1830.—This day I witnessed the calm and peaceful death of one of the most useful men in my church. That scripture, indeed, was fulfilled in him, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' A few minutes before he ceased to breathe, he was asked if he had any fears of death. He replied, 'No, no fears at all.' He was a man in moderate circumstances, but rich in faith and good works. He was one of my best friends and supporters; and I thank the great Head of the church, that he gave me so useful a man. Perhaps few men, if any, in this city, made a better use of their talents and influence than he did. It was his custom at noon, when he had an hour to eat his dinner, instead of lying down to rest, as others do, to retire to his room for prayer. Having taken out of his drawer a paper, on which he had the names of persons whom he wished to remember at the throne of grace, he spread their cases before the Lord, and poured out his soul to God in their behalf. O that we had many such men!"

"January 7th.—To day is kept as a day of prayer and humiliation by this church, that God would hear his people, and pour out his Spirit upon us. In the morning I preached from these words, 'He did not many mighty works there, because of their unbelief.' Never, perhaps, in all my ministry, had I such a view of the great dishonour the church does God by unbelief, and of the injury it does by preventing the blessing of heaven from descending upon the world.

"My mind, though thankful for what God is doing among us, is sorrowful and distressed that none of our dear

children have embraced the Saviour. O that God would remember them in mercy! * * * * If ever this shall come before their eyes, may they remember how much grief and sorrow their neglect of the Saviour causes their parents. And when I am dead, if not before, may they repent, not only of grieving their parents, but also that they have grieved the Holy Ghost."

Little do children know the anguish of mind their carelessness and folly often cause their pious parents. While they are mingling in scenes of gaiety and mirth; perhaps, the father or mother is bowing before the mercy seat, and with a burdened heart pleading for their salvation. As they contemplate the exposure of their offspring to eternal sorrow, and their unwillingness to love and serve Him to whom they have been dedicated in baptism, they often weep in secret places. Thoughtless youth, will you still oppress a parent's heart, by clinging to the vanities of time? Above all, will you continue to grieve the Holy Spirit, who woos you from sin, in view of a Saviour's charms?

"June 1st.—My son William has just entered Amherst College. On parting with him he felt very bad, perhaps not more so than myself. Well do I know the trials of a college life. A boy at the age of sixteen, is almost too young to be taken forever from under the paternal roof. When one enters college, he has, in all probability, left home forever. After he graduates, the study of a profession usually places him beyond parental influence, and then, when he has completed his studies, he enters upon the wide world for himself. O how much care ought to be taken with children before they arrive to twelve years of age, that their consciences may be enlightened, and their minds established in the truth! Then there is hope, that, if it is needful to send them away to get an education, or learn a trade, they will be steadfast in the religious principles taught them in their father's house.

"May God keep our boy from the temptations of wicked young men in college!"

"July 12th.—Have just had an interview with a pious and worthy brother, the Rev. Albert Judson. We conversed about the best plan for doing good to the immense population in the suburbs of the city, who are ignorant of God, and hastening to destruction. I feel thankful for such a brother, who feels for the perishing multitudes in this city. He is a precious man.

"He told me to-day, that his ancestors were eminently pious. One of them, many years ago, used to meet once every quarter of a year, in a cave in Connecticut, with eight or ten of his pious cotemporaries, and spend the day in religious services, and to this day it goes by the name of "*the cave of the fathers.*" The names of those who used to visit the cave on this occasion, are cut in the rock. The family of the Judson's have indeed enjoyed covenant blessings."

This is an honourable and merited notice of the beloved and lamented brother who commenced this memoir; but which would never have reached the public eye, if Providence had permitted him to live to complete it. He very much resembled Mr. Patterson in his eminent piety, and his desires and efforts to do good; and his Master abundantly owned his labours in the gospel ministry. For some time before his death, however, the feeble state of his health circumscribed, in some degree, his usefulness; and prevented him from accomplishing all he wished, or as much as, under more favourable circumstances, his piety and talents would have enabled him to effect.*

* The relation which the Rev. A. Judson once sustained to this memoir, to which we have just adverted, and which is more fully stated in the advertisement, will render a brief sketch of his history very acceptable to most of our readers. We are happy in being able to furnish such a sketch, in an extract from a discourse preached by the Rev. Eliakim Phelps, in the church of which Mr. Judson was pastor, on the day of his funeral; and which will be found in the appendix to this memoir. We have understood that it is contemplated to lay before the public, at some future day, a volume containing a full history of his labours, which will be a grateful offering to the Christian community.

In the course of this summer, Mr. Patterson being in feeble health, obtained an agency from the Tract Society with the hope of doing good in this cause, while he was endeavouring to recruit his strength by travelling. The results of this tour are thus described:

"September 18th, 1830.—Have just returned from a two months' agency for the Pennsylvania Branch of the American Tract Society, in the interior of this state. I visited the counties of Lancaster, Dauphin, Cumberland, Franklin, Adams, York, Pa., and Washington county in Maryland. Established eleven Tract Depositories, and revived others already established, and got the monthly distribution of tracts in operation in many of the principal towns. I preached frequently on the subject of temperance and organized four societies; and notwithstanding the labour connected with my mission, it has pleased God wonderfully to recruit my health and strength.

"It is almost incredible how much money the public are compelled to pay in consequence of pauperism and crime. I found, by examining the county records, that seven counties spend about sixty-four thousand dollars per annum on their poor and criminals, and by examining their poor-houses, I have found that nineteen out of twenty of the paupers, are made so by drunkenness. And yet, alas! the people will distil grain and fruit, and that largely too. One distillery in Franklin county, alone, distils one hundred and twenty bushels of grain per day. O the expense ardent spirits is to this country, and the evils that it is bringing upon it.

"May God in his mercy follow with his blessing the seed I have endeavoured to sow, in preaching about tracts and the evils of intemperance through this state!"

The following letter from the Secretary of the American Tract Society, shows the high estimate the officers of that institution placed upon his labours while on his agency:—

"New York, November 1st, 1830.

"Rev. Mr. Patterson:

"Respected and very dear Sir:—Our committee are truly grateful for the interesting report you have kindly pre-

sented of your labours in behalf of the tract cause, and have great satisfaction in refunding to the Pennsylvania Branch of the American Tract Society, the compensation they have given you. We are very thankful for the advice you have given, and the suggestions made by you respecting that part of the country you have visited, and for the views you have given of the state; and also for the methods adopted by you to get a hearing from the people, and to instruct them in behalf of the tract cause. We earnestly hope, that in future years, a season when your health may be benefited, perhaps, by absence from the city, you will annually go out on a similar excursion. We are confident great good would thus be done, and pray the Lord, whenever you shall labour, yet more and more to accompany your endeavours by the renewing and sanctifying efforts of his Holy Spirit.

"With great respect, your brother,

"Wm. A. Hallock, Secretary."

While on this mission, Mr. Patterson visited Carlisle, Pa.; and also on another occasion, in compliance with an invitation from the First Presbyterian Church of that place, to assist in the labours of a protracted meeting appointed to be held in this church. Rev. George Duffield being requested, has kindly furnished the following facts in reference to these visits. They are not only interesting in themselves, but strikingly illustrate the character of our departed friend.

"The first visit which I recollect to have been made by him to that place (Carlisle) during my abode there, was when he was sent out by the Tract Society for the purpose of attempting to introduce the system of monthly distribution into the different towns of the interior of Pennsylvania. It was at a time, also, when the subject of temperance, and the efforts necessary to promote it, had occupied the attention of many of my congregation and others. The subject, however, of a revival of religion, and the necessity of direct efforts for the salvation of souls, excited the chief interest of

a great portion of the active and spiritual members of the church. Some indications had appeared of the presence of the Spirit of God among us, and of a state of things favourable for a revival of religion. The appearance of brother Patterson among us quite unexpectedly, was hailed by our praying people with joy, and his first but only visit to a daily prayer meeting held at five o'clock P. M. in the lecture room, seemed to be attended with good results. He was not, however, at that time so intent on the immediate conversion of sinners, as on temperance and tract efforts, and entered not into the sympathies of the people. Nor would he take time to inquire into the state of things, but set himself to work in prosecution of his own business. It grieved some of the praying people to see the prospect of a complete distraction of the attention thus likely to take place, and, although brother Patterson was much beloved, yet his visit at that time, for that object, was regretted. The monthly tract distribution and temperance efforts, were, with him, the absorbing subjects, and he thought no good in the way of converting souls could be done till these things which he had in hand had been attended to there. Had he fully sympathized with the people, and united his efforts for the conversion of sinners, no doubt was entertained that much good would have been done, and souls have been saved; but he thought otherwise, and with deep despondence, though with unshaken affection for him, the praying Christians saw him take a different course. He visited the poor-house, and public offices, and gathered all the statistics he could in relation to pauperism and the expenses of criminal justice in the county; then published in the papers of the place, that on a given night he would preach a discourse in the Presbyterian church, showing the best way to lower the taxes. The novelty of the subject drew a large congregation of unusual attendants on preaching, together. He told the people all

about their poor-house, how many were there from intemperance, and what a great tax it subjected them to; and having urged temperance as the best means of reducing the taxes, took up a collection for the monthly tract distribution, and organised a board of tract distributers, whose labours were continued for some time after. This diversion of the attention and efforts of the most active and praying Christians among us, produced an impression that the conversion of sinners was not immediately to be expected, and it was several months before the revival of religion, which had been earnestly prayed for, and confidently expected, took place; but then in no ways particularly connected with the tract or temperance efforts; however, these efforts were blessed, among other concurring causes, in general, towards the result. I mention the fact, to illustrate a particular feature in the character of our much beloved friend,—his devotion to, and absorption in one object, which, at the time, he felt called, in the providence of God, to prosecute. Nothing could divert him from it. He accomplished all he proposed, and passed away, and I have no doubt, to this peculiarity of temper and manner, under God, was owing much of that occasional power and success which attended his labours. Whatever others might think, or however they might differ from him, if he was full of any subject, that was the thing, and that only to which he would give his attention.

"Some years after, he visited Carlisle by invitation, with the design of assisting in a protracted meeting which had been in progress for some time, with evident indications of God's presence and blessing. Through some disappointment in the way of conveyance, he was kept a long time on the road, and arrived after all expectation of his coming had been nearly given up. It was late on Saturday night, but the Sabbath following was a day of great power. His first desire expressed, was to hold out an olive

branch of peace to the Second Presbyterian Church of that place, which, through the unhappy party strifes then agitating the whole church, had taken an attitude of opposition to their brethren, and felt themselves called to do many things painful to the feelings of those with whom they once were in fellowship, and, as the latter thought, calculated to injure the cause of evangelical religion. He insisted that a proffer of aid should be made to the pastor of that church on the Sabbath, there being so many brethren together who could not all be engaged in preaching in the same place, observing, 'let us do our duty, and act a Christian part toward the other church, whatever they may think or do in relation to us.' He hoped the offering would be accepted, and that it might lead to the removal of those prejudices and improper feelings which had alienated those who once were united. His well-meant proffer was not accepted, and though disappointed, he observed, 'Well, well, if we have the Lord's presence, we may take comfort, though our brethren will not receive us.' He preached that afternoon on the text, 'Our name is Legion, for we are many.' The house was filled, and the solemnity of the congregation very great. Seldom, if ever, have I seen a discourse attended with greater power, and such abundant indications of interest, and even painful, agonizing feelings in an audience. Never do I recollect to have had my own heart so lacerated. He selected two or three points from the text which he illustrated, by way of contrast, in their application to the efforts of devils to destroy, and the efforts of Christians to save the souls of men. It was a discourse in his happiest manner, and delivered with a deep unction of the Spirit. The number, union and concert of devils, suggested the leading ideas of his discourse. After a very forcible introduction, describing most graphically the scene of the Saviour's visit and interview with the man of the tombs, he remarked that

many devils united for the destruction of one soul—a legion against one poor wretched creature—which prepared the way for animadversion on the conspiracies of wicked men to ensnare, corrupt, persecute, and destroy serious minded persons and others, and the want of *union* and concert on the part of Christians for the salvation of souls; making appeals of the most thrilling kind to his hearers, as he viewed them in different social relations; and also for remarks in respect to the wise plans and persevering arduous efforts of the former to destroy, and the desultory, dispirited, and often heartless efforts of the latter to save.* His visit, which was continued for a few days after, was greatly blessed, and I have no doubt God made use of his labours for the conviction and conversion of not a few, on that interesting occasion. He effectually won the hearts of all the church; and, I doubt not, his memory is yet tenderly cherished by many there."

* The circumstances under which this subject was suggested, are these:—While attending a meeting of the Presbytery of Philadelphia on one occasion, a question came up which excited much discussion, and produced some discord among its members. These dissensions among brethren, which interposed an obstacle in the way of their usefulness, were always to him a source of sorrow; and in the present instance, awakened a train of reflection which led to the preparation of the sermon to which Mr. Duffield refers. When contrasting the want of harmony among Christians in their efforts for the salvation of sinners, with the union and energy manifested by fallen spirits in effecting their ruin, the passage came to his mind, "My name is Legion, for we are many." Immediately he took an old letter out of his pocket, and sketched down the heads of a discourse on this subject, which he preached to his people, we think, on the following Sabbath, with great effect. Some of his most impressive sermons were suggested to his mind in a similar manner.

CHAPTER X.

THE inspired writer, when addressing the Hebrews, enjoins upon them the duty of mutual exhortation, and enforces its performance in view of the hardening and deceptive influence of sin. "Exhort one another daily, while it is called day, lest any be hardened through the deceitfulness of sin." If this scriptural counsel was faithfully followed by all the members of the Christian church, many professors of religion would be preserved from backsliding from God, and dishonouring his holy name; and sinners, who are pressing their way to ruin, would be brought to repentance. Every devoted minister of Jesus ardently desires his people to be thus engaged; and just in proportion to their diligence in fulfilling this important, though neglected duty, does he expect to see them making advances in piety, and becoming efficient instruments in building up the cause of the Redeemer.

Mr. Jay, speaking of the duties Christians owe to their fellow-members, says:

"They are all comprehended in love; and you are required to 'love one another out of a pure heart fervently;' to 'love as brethren.' Has a fellow-Christian erred? 'Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.' Has he been overtaken in a fault? 'Ye that are spiritual, are to restore such an one in the spirit of meekness, considering yourselves lest you also be tempted.' Is he declin-

ing in zeal, and negligent in duty? You are 'to consider him, to provoke him to love and to good works.' Is he oppressed? You are to bear his 'burdens, and so fulfil the law of Christ.' Is he in want? You are to give him such things as are needful. 'Now,' says the Apostle, 'we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.'"

Again:

"Towards this every member should aim and labour to contribute, by his prayers, his conversation, his example, his temper, his influence. And a church thus flourishing; increasing with all the increase of God, in number, and peace, and sanctity, and every moral excellency, is the noblest sight on earth; and full of attraction, and impression; and 'a spectacle to the world, to angels, and to men;' it looks forth as the morning, clear as the moon, bright as the sun, and terrible as an army with banners."

The same writer, when urging Christians to make vigorous exertions for the salvation of the impenitent, remarks:

"We hope there is no Cain here, who in answer to all this is ready to say, 'Am I my brother's keeper?' From this obligation to seek the salvation of others, *none* are exempted. But if some are more peculiarly bound than others, they are those who have been saved from a long and awful course of vice themselves. *You* ought to feel, above others, a claim of gratitude, and of justice. You have had much forgiven, and you should love much. You have been a curse to many; you ought now to be a blessing. Oh! it seems enough to make you shed tears of blood to think that there are some now in hell who ascribe their destruction to

you; while others are walking the downward road, urged on and encouraged by your former errors and crimes and influence. Some of these are placed beyond your reach. Others are yet accessible. O! repair to them immediately. They know your former condition; describe to them your present; and acquaint them with the peace and pleasure which have resulted from your conversion. Who can tell what an affectionate and earnest testimony, derived from experience, and accompanied with a change too obvious to be denied, may accomplish?

"But 'them that honour me,' says God, 'I will honour.' Let all your attempts therefore be preceded, and attended, and followed by prayer. This will prepare you for your work; this will encourage you in it. This will preserve you from growing weary in well-doing. This will teach you not to consider any of your fellow-creatures as abandoned; this will keep you from giving over the use of means to reclaim them. Nothing is too hard for the Lord; and prayer brings *him* into the scene; we are workers together with God; 'Not by might, nor by power, but by my Spirit, saith the Lord.'

"And need I say, 'whatsoever your hand findeth to do, do it with your might;' do it immediately? While you delay, *they* may be gone, and their condition determined for ever. While you linger, *you* may be gone, and every possibility of usefulness be shut out. 'For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.' Yet all your opportunities of doing good are limited to this short and equally uncertain duration. In consequence of this, what an inestimable value attaches to the present hour. Awake, my fellow Christians, and redeem the time. Remember, earth has one privilege above heaven. It is the privilege of BENEFICENCE. The privilege of passing by a transgression, of relieving the distressed, of

spreading the Scriptures, of evangelizing the heathens, of instructing the ignorant, of reclaiming the vicious, of seeking and saving them that are lost. They who are now in joy and felicity would be ready, were it the will of God, to descend from their glory, and re-enter the body, and traverse the vale of tears again, to be able to do, for a number of years, what at present lies within the reach of every one of you. Is this incredible? They are now perfect in knowledge; and see that 'it is not the will of our Father who is in heaven, that one of these little ones should perish.' Their benevolence is now perfect; they dwell in love, and God dwelleth in them. They are filled with the Spirit of Him who, 'though he was rich, yet for your sakes became poor, that ye through his poverty might be rich.'"

Having entertained views, with regard to Christian zeal and activity, similar to those just quoted from this eloquent writer, Mr. Patterson urged upon his people, on all occasions, the necessity of *doing* something to promote the holiness of the church, and the salvation of the world.

About this period, however, the pastor believed it to be needful to engage them in some systematic and efficient measures for the attainment of this desirable object; consequently, a meeting of the church members was called for consultation in reference to this subject. The result of the meeting will be learned from the following extract from his diary:

"November 24th, 1830.—Last night had a church meeting, and one of the fullest and best we have had for a long time. We renewed our covenant to do more faithfully the following things:

"1. To watch over one another as brethren, and if any should be negligent in attending the house or ordinances of God, that we would visit them, and endeavour to reclaim the backsliders.

"2. That we would cultivate a spirit of brotherly love, and settle immediately every dispute on Christian principles, that our prayers may not be hindered.

"3. Endeavour to do more for the conversion of sinners, by going into the lanes and alleys, and holding prayer meetings in the evening where a suitable room can be obtained.

"4. That those of us who have the means, would buy and have always by us two copies of Doddridge's Rise and Progress, &c., or Baxter's Call, or Saints' Rest, or Alleine's Alarm to the Unconverted, and loan or sell them to persons with the view of wakening them up to the concerns of their souls.

"5. To visit the careless, and try to get them out to the house of God."

The subject of this memoir was in the habit of keeping at hand a number of religious books of a practical nature, for the purpose of distribution among his parishioners; these he loaned, or sold at cost, to those whom he visited in the performance of his pastoral duties. He supposed that, in most cases, this course would be more likely to secure for them a perusal, than if they were given gratuitously; and, also, that an opportunity would be thus afforded for conversation on the topics of which the books treated, which he seldom failed to embrace. Long before the date just referred to, he availed himself of this method of doing good, and urged his people to adopt a similar plan; and in this way, hundreds of valuable works have been put in circulation, which, doubtless, have been the means of accomplishing a great amount of good. For many years he acted on the plan which the American Tract Society has, for some time past, been carrying forward, in the distribution of the bound volumes, with so much efficiency, and with the most happy results. Though, at times, his schemes of usefulness were characterized as the offspring of a luxuriant imagination; yet, in most cases, his plans were very judicious, and evinced a mature acquaintance with human nature. He

daily sought the wisdom that cometh from above, to guide him in all his efforts, nor did he seek in vain.

Toward the latter part of the Autumn of 1831, the Most High graciously poured out his Spirit in a remarkable manner upon the church and congregation of our venerated friend. He published, in the Philadelphian, a very full account of the means employed during the progress of this work, and the success which attended them, from which we make the following copious extract. In this account, with some modifications, the reader will have a history of many similar seasons enjoyed by this people.

"The meetings during these protracted services were well attended, and deeply interesting. *Saturday*, a solemn day to the church; many professors awfully distressed; some gave up their hopes. *Sabbath*, a most solemn day to professors: Lord's Supper administered in the afternoon; at night, the crowd was great in the church.

"It was now resolved, by a vote of the church, to protract the meetings two days longer. *Monday*, after a solemn address to professors about the danger of standing in the way of the work of the Lord, several of them were convinced of their guilt in not aiding this good work by their prayers and efforts. The church then solemnly covenanted to be more engaged in future. This was one of the most solemn scenes I ever witnessed. Several hundreds of God's children, on their knees in his sanctuary; covenanting with him to be co-workers with his Son, and pleading for strength, that they might be 'girt up' to the glorious work. After this, the impenitent were addressed, and called to repentance. At night, the crowd being so great, the inquirers were invited to the lecture-room, to be conversed and prayed with, while the church remained behind for prayer; several hundreds went in. *Tuesday*, the whole congregation, by

an almost unanimous vote, resolved to protract the meetings *two days longer*. Christians were then requested to go out into 'the streets and lanes of the city,' according to Christ's command, and 'compel' the impenitent to come in, that God's house 'might be filled;' and even while they were engaged in this work, God 'blessed them in their deed;' for the house early in the evening was filled to overflowing. Never before did we witness so compact and crowded a congregation. And all, with breathless silence, seemed to hang on the preacher's tongue, while he, with great simplicity and visible effect, addressed them from these words, '*In the latter days ye shall consider it perfectly*;' Jerem. xxiii. 20. At the close of the sermon, all that would instantly determine to take up the great subject of their souls' salvation, were invited to the lecture-room for a few minutes' further instruction. They continued going, till the room, which will contain about five or six hundred people, was filled to overflowing. The congregation remained in the church for prayer.

"After some plain remarks to the awakened, showing how Christ ought to be viewed, all that would fall in with the influences of the Spirit, now most manifestly striving with them, were invited to kneel, while two or three ministers would unite in prayer in their behalf. Between two and three hundred complied with this invitation.

"How many of those that knelt really submitted their *wills* to the *reign of the Messiah for ever*, the judgment day alone will disclose.

"*Wednesday*—Professors were addressed, and some of different churches, and of different denominations, gave up their hopes.

"In the evening, the church was crowded; and at the end of the service, inquiring sinners were requested to retire to the

lecture-room. The church remained behind for prayer, as usual.

"*Thursday* was kept as a day of prayer and fasting. Many having expressed a desire that the meetings might be protracted still further, the congregation, on being apprised of it, voted, almost unanimously that the meetings should be continued three days longer; with preaching in the afternoon and evenings only. This night, some thought, was the most solemn of all the meetings. Those who were willing to be conversed with on the subject of religion, were requested to occupy certain pews that were designated. Two or three hundred came forward. After a word of advice how to embrace Christ as a Saviour from sin and ruin, three ministers engaged in prayer, while about two hundred persons knelt, intimating that they would submit to Him. An awful sense of the immediate presence of God filled every mind, and breathless stillness prevailed.

"*Friday*—Solemn through the day, at night a number went into the lecture-room to be conversed with, while the Church remained for prayer.

"*Saturday*—Christians visited more, in the streets and lanes of the city, to try to prevail on impenitent men to come and hear the gospel. *Evening*, after sermon, about three or four hundred went into the inquiring room; the church remained for prayer.

"*Sabbath*—Eleventh day, prayer meeting in the morning from five till seven. An unusual spirit of prayer was manifest. Several expressed themselves thus: 'I have not felt so before, and I do feel as though the Lord would be with us to-day.'

"Prayer meeting again from nine till half past ten. Services all day very solemn. In the evening, notice having been previously given in several churches, that a sermon would be preached to impenitent persons alone, while their

Christian friends would be engaged in prayer for them in the adjoining lecture room, many Christians of different churches and denominations brought their impenitent friends to the church, while they themselves went into the lecture-room to pray for them.

"The church was crowded; many went away who could not get in. Several hundred Christians assembled for prayer, and continued wrestling with God for their impenitent friends, during all the time of service. Never before did we witness a scene of deeper interest. The church engaged in prayer; the ambassador of God, not with common feelings, lifting his voice, and addressing a large congregation listening with almost breathless silence, while he discoursed on these words, 'Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' It did seem to us, as though the whole of the moral means, ordained by God to save men, were brought to bear upon that congregation; and I presume the judgment day will show that the immortal destinies of souls were *fixed* that *night, for ever*. Some, when time shall close, will be eternally praising and serving God,—and others, will be eternally sinning and weeping. At the close of the sermon, all that would now determine to be reconciled to God, were invited to retire to the lecture-room, for a few minutes, for some further familiar instruction; while the church remained behind for prayer. The lecture-room was filled, and a scene more than usually solemn and interesting, was witnessed. A few familiar remarks were made on the nature of reconciliation to God, when all that would now yield to the strivings of the Spirit, and *be reconciled to God*, were invited to kneel: two or three hundred knelt down in different parts of the room, while two or three ministers engaged in prayer. We would not dare to say how many *became* recon-

ciled to God, but we do hope that many entered the kingdom that night; and that God heard and answered the prayers of the church while the word was preached.

"By a vote of the church, it was agreed again to protract the meeting seven days longer, with preaching in the evenings only, and prayer meeting every morning, from six to seven.

"*Monday evening*, twelfth night, a sermon was preached to the young converts. A short appeal was made to the impenitent; and between two and three hundred were awakened. Some felt as though it was the last night the Spirit would strive with them.

"In consequence of the crowd, usually, being so great, many gentlemen constantly were obliged to leave their seats, and frequently the house, to make room for females. It was, therefore, agreed that one evening should be appropriated to impenitent males alone, and the whole lower part of the church should be reserved for them, and the females go to the galleries; and notice was given to the congregation that night, and the next day in the daily papers, and by handbills, 'that a sermon would be preached with special reference to young men, *not professors of religion;* and that the lower part of the church would be reserved for them, and that the people of God would be engaged in the adjoining lecture-room, in prayer, during the service, that God would bless *specially, his word, at that time.*' The lower part of the church was filled to overflowing, aisles and every part of it, with young men, apparently in the very vigour of life. Never before did we witness just such a scene: near one thousand males in all the strength of manhood, and the galleries crowded to excess with females. The preacher faltered for a moment when he began—confessed his mind was more than ordinarily pressed under such a scene. So many, perhaps most of them, in their sins, assembled to hear the

word of God—the church praying almost within hearing of his voice, for their eternal welfare—and having opportunity of preaching but *one sermon* to them, when he *must part* with them, to see them, most likely, no more till the judgment day. Under this awful impression, he told them he would pass by many things he would like to say to them, and direct them for a few minutes how to secure eternal happiness beyond the grave. After sermon those who were disposed to follow Christ, were requested to withdraw to the session room for conversation; about four hundred men complied with this request. After a word or two on the nature of repentance and faith, those who would now throw themselves on the mere mercy of God in Christ, were invited to kneel, while prayer was made in their behalf; about two-thirds of the whole knelt down. The meetings were continued till the sixteenth night.

"A most solemn providence greatly heightened the solemnity of some of the last meetings. A gentleman that had been frequently urged by a pious female to attend, came on one of the last evenings, and remained in the church while he saw others pressing into the inquiry room; before the next morning he was a corpse. He went to bed, and was seized with something like a fit, was unable to speak, and soon expired. He was not a professor, but observed to his wife once or twice, after he came home, how solemn the meeting was.

"Now, viewing this scene, would any Bible-instructed, humane man speak against ministers urging sinners to *immediate* repentance and acceptance of Christ? Soon after he was most affectionately and solemnly urged to repent, his soul was summoned away to give in his account."

"December 1st, 1831.—Have received, within a few days, nine applications to assist in four days' meetings."

His services, on these occasions, were sought by very many ministers and people in this and other states; and he seldom refused a call of this kind, if it was possible for him to comply with the request. We cannot doubt, that he impaired his health greatly by these labours, for they were sometimes performed in the extreme weather in winter. On one occasion, when several applications of this nature were made, he says:

"My mind is greatly perplexed to find out my duty. My own people need my services, and yet I feel I might be very useful in such meetings."

CHAPTER XI.

The Asiatic Cholera, that awful and dreaded scourge of our race, visited Philadelphia in the summer of 1832, and clad the once cheerful and populous city in mourning. It was deserted by thousands of its gay and active inhabitants, who fled to the surrounding country, hoping to find there a refuge from the plague. Every thing in the city wore a gloomy appearance at this memorable period. Business was stagnant, and the school room, which was thronged but a few days before with its youthful pupils, was converted into a temporary hospital for the sick and dying. The hearse, which at this time, was connected with the most melancholy associations, was seen at almost every turn, and told the sad tale that another fellow-mortal had fallen a victim to the angel of death. The terrified citizens waited every morning with trembling anxiety to hear the report of the Board of Health, from which they might learn whether the disease was abating or extending its ravages; and when these reports revealed that its victims were increasing in number, and that it defied the efforts of the most skilful practitioners of the healing art to stay its progress, all hearts began to fail. Every circumstance attending this appalling malady was adapted to create in the public mind the most distressing apprehensions. While it was making its fearful course through the city, the medical profession differed in opinion in reference to the best way of arresting it; and the remedies which were applied, proved to be, in most cases, unsuccessful in

rescuing its victims from the grave. These things, combined with the distorted and frightful appearance of those on whom it seized, and the speed with which it executed its commission, spread terror and dismay through the community. For a season, the public confidence being lost as it regarded the competency of medical skill to meet the exigencies of this case, all felt there was no security against the destructive power of the plague—nor any shield, that a created arm could interpose, to ward off its fatal dart. He who was in the vigour of health in the morning, knew not but before the evening had overshadowed him with its curtains, he would be writhing in the agonies of death.

But notwithstanding this general consternation, Mr. Patterson remained at his post of duty, and laboured and preached with unusual fidelity and solemnity. As many of the inhabitants acknowledged that the finger of God was visible in this visitation, and were afraid that the destroying angel would be commissioned to number them among its victims, he availed himself of this opportune season for pressing upon their consciences the claims of Jehovah. He proclaimed, as with a trumpet voice, the sins and vices which were now receiving the heavy rebuke of the Almighty; and enforced the call to repentance, by the tokens of His displeasure which were seen throughout the city. He visited the lanes and alleys; counselled the sick and dying; and with many tears made known the blessed gospel to all to whom he gained access.

> "Needy poor
> And dying men, like music heard his feet
> Approach their beds, and guilty wretches took
> New hope, and in his prayers wept and smiled
> And blessed him as they died forgiven."

The following extract from his diary shows the apprehen-

sions of the citizens during the prevalence of this alarming disease in Philadelphia.

"August, 1832.—The Asiatic Cholera, with all its horrors, has at length visited our city. It has been raging for some time in New York, and many die daily. I had made arrangements to go out of the city on an agency during the hot weather, but I have altered my mind, and determined to be at my post, and remain with my family and congregation. Many families have left the city in awful fright. My family is about six miles out of town. I can see them in about forty-five minutes, or have word sent to them if I should be taken sick in town. In many instances, men who remain in the city to do business, having sent their families out of town, die with a few hours sickness. One hundred and seventy-six was the greatest number of cases in any one day, and seventy-three the greatest number of deaths. On two days of fasting and prayer, appointed at different times, the churches were unusually well filled. Every one looked solemn, not knowing but the next minute he would be seized with the dreadful plague and hurried into eternity. Truly, it was an alarming thing, to see the sick and dying carried through the streets on handbarrows to the hospitals, that had been temporarily erected here and there through the city for their reception. O! how the intemperate were cut off! and Sabbath-breakers, in a most wonderful manner, were cut down. Every Monday the report of deaths and new cases was greatly swollen from the excesses of the Sabbath; sometimes they were two or three times as many as on any other day of the week. Never was the hand of God more visible in this country. The dissolute and drunkards were swept off fearfully."

These, however, were not the only persons who fell beneath the stroke of the destroyer. Some who possessed a high reputation for their moral deportment, and the purity of their lives as Christians, did not escape; so that none could promise himself, on account of these advantages, exemption from the deadly influence of the pestilence that was now walking in darkness, and the destruction that was

At one time, about eighty individuals were the subjects of the formidable malady in its worst aspect, and nearly as many more in the premonitory stages; (there were two hundred and thirty-six in the prison at that time,) whilst those who were not yet attacked, became almost *frantic* through fear, and were filled with *desperation* almost to commit acts of violence and revolt. Four of the officers of the prison at that time being among the sick, it may be easily conceived that dismay and confusion reigned throughout the prison, and before night, not less than seventy persons who were living in that building when the morning dawned, *were consigned to the grave.*'

"And how many, while scoffing at the justice of God chastising the people for their sins, were suddenly cut down! He but turned himself round from his work of chastisement, frowned upon them, and instantly they were dead.

"Irreligion generally, and some vices particularly, have greatly increased in this city within the last twelve years, and we expected some judgment to visit us, almost as confidently as we believed in the existence of God's government, unless a reformation should take place. Some of the vices which led to this state of general irreligion are the following:

"1. Profanation of the Sabbath.

"2. Intemperance.

"3. Open infidelity, or 'scoffers,' as Scripture calls them, which should appear in the latter days.

"Lewdness, or 'houses of ill-fame.'

"5. A determination to get rich at the expense of the life and health of others. One thing more particularly as to this has arrested my attention. It is the great number of houses rented for tavern-stands, and in places where no orderly citizen would say one was needed, but merely because hey will rent for more money. Sometimes bringing

double or *treble* the rent of a house of equal value in the same neighbourhood. All this profit the proprietor pockets at the expense of the community. For in some places these taverns are such a nuisance to a whole neighbourhood, that honest citizens unjustly lose on their property situated near them, for their houses will not rent at a fair rent. And last, and worst of all, when these taverners and tavern-renters have destroyed the souls of the tavern-hunters and pocketed their money, they throw their distressed and penniless wives and children on the benevolence of the orderly part of the community; and they themselves live iniquitously, partly on the spoils of ruined citizens, and partly by indirectly *defrauding their neighbours.*

"But of all these vices, the profanation of the Sabbath is the one I wish more particularly to bring to your notice. Other vices may be visited in the persons practising them, but this *treasures up judgments* for the community, and brings down community visitations from God. Yea, it is so essentially interwoven with the welfare of Christian society, that no such society or community ever has existed long, where the *Sabbath* continued to be increasingly profaned. We believe this is the universal voice of history touching Christian communities, and the exact fulfilment of that prediction from God, 'The kingdom and nation that will not serve God shall perish.' The religious instructions to be given on the Sabbath, are the very means ordained by God to promote and keep alive the religion of communities. If communities *can live without religion*, then they can live without the Sabbath. But man is a 'religious animal,' and he can no more live without religion, than he can live without bread. The highest authority asserts this, 'That man liveth not by bread alone, but by every word proceeding out of the mouth of God.'

"Let the Sabbath once be destroyed, and the duties it

teaches, when rightly observed, once be lost, or generally unknown, depend upon it, supreme *selfishness, misrule, confusion, social and political death* will immediately ensue.

"The French revolution is a good comment on the worth of the Sabbath to a community. Their political existence terminated with their destruction of that day. That moment they *officially removed* this *land-mark* or *safeguard*, that moment God gave them up to themselves, and they committed political suicide.

"The following table gives us at one view a sight of God's indignation against those that *profane the Sabbath.* By this table, which has been collected from reports of the Boards of Health in different cities where the cholera has raged, in this country and in Canada, it will be seen by inspection, that the number of cases on Mondays has been always greatly increased.

	Quebec, June 9.		Montreal, June 17.		Albany, June 8.		New York, July 8.		Philadel. July 30.		Rochester, July 29.		Utica, Aug. 18.	
		C.	D.	C.	D.	C.	D.	C.	D.	C.	D.	C.	D.	C.	D.
1	S	7	1	S 474	102	1 S	11	3	1 S	42	21	1 S	11	5	1 Sat	34	9
1	M	29	1	M 261	128	1 M	18	3	1 M	105	28	1 M	13	3	1 S	M 33	6
2	S	97	2	S 51	21	2 S	17	6	2 S	133	74	2 S	4	3	2 Sat	6	4
2	M	114	2	M 44	33	2 M	29	7	2 M	163	94	2 M	9	3	2 S	M 7	3
3	S	33	3	S 23	17	3 S	19	14	3 S	241	91	3 S	9	1	3 Sat	3	1
3	M	49	3	M 13	20	3 M	27	5	3 M	231	83	3 M	10	7	3 S	M 10	
4	S	31	4	S 14	11	4 S	35	17	4 S	122	40	4 S	7	3			
4	M	21	4	M 10	9	4 M	26	10	4 M	103	39	4 M	19	1			
5	S	9				5 S	19	2	5 S	90	29	5 S	8	4			
5	M	14				5 M	26	14	5 M	101	37	5 M	3	0			
6	S	8				6 S	22	7	6 S	67	23	6 S	2	1			
6	M	8				6 M	14	7	6 M	105	23	6 M	1	1			
7	S	7				7 S	12	10	7 S	57	18						
7	M	8				7 M	11	5	7 M	58	13						
8	S	10				8 S	12	6	8 S	50	23						
8	M	10				8 M	13	4	8 M	40	13						

☞ C stands for case, D for death, S for Sabbath, M for Monday, Sat. for Saturday, 1 S stands for first Sabbath, 1 M for first Monday, 2 S for second Sabbath, &c.

"From this table we remark:

"I. Could any thing short of a direct voice from heaven proclaim more loudly the great disadvantage of profaning the Sabbath? 1. The great loss to the community—the citizens unable to prosecute their regular and necessary business on Mondays. 2. The great waste of human life from Sabbath revellings. 3. The great derangement of affairs by death

—society left bleeding at a thousand pores; and all these independent of the moral consequences, viz., injury to the soul—misery beyond the grave, &c. In large cities, many run into greater excesses on the Sabbath than on any other day of the week. By these they particularly prepared themselves for death in the last plague. For on Sabbath night the system was better prepared for the disease, more susceptible of the cholera, than in any other period of the whole week. Accordingly, more were seized by it and reported on Monday; and this swelled the Monday's bills, and before night many of them were in eternity. Sabbath revellers understand all about this. They call it '*Blue Monday*,' *i. e.* unfit for business.

"By looking at the first column in the table, under the head of Quebec, we find on the first Sabbath in Quebec, there were only seven deaths; but on the next day, viz. Monday, there were twenty-nine, that is, more than four times the number of deaths than there were on the day previous. Here is a waste from the profanation of the Sabbath, truly appalling. And by looking in the table under the head of Philadelphia, it will be seen that on the first Sabbath here, there were but six cases and one death; but on the next day, i. e. the first Monday, there were fifteen cases and seven deaths; on the second Sabbath, sixty-five cases and twenty-six deaths; but on the second Monday, i. e. the day following, there were one hundred and seventy-six cases, and seventy-one deaths. Here the deaths from the profanation of the Sabbath is nearly trebled. We say the increase was from the profanation of the Sabbath: for in this it was most manifest, that if the Sabbath had been observed as it ought, in a quiet, orderly, and abstemious manner, free from revelling, the cases and deaths on Monday must have been far less than on any other day of the week: for the universal experience of that part of the labouring

community, who scripturally observe the Sabbath as a day of rest, is, that on Mondays their bodies are *more healthy* and *more vigorous* than on any other day of the week—consequently, would better resist the disease than on any other period of the week.

"II. From the table, by looking under the heads Rochester and Utica, where the Sabbath is more scripturally observed as a day of rest, than in Philadelphia or Quebec, the reverse was the fact, particularly in Utica. There the effect was, what it always would be, from a proper observance of the Sabbath, viz. Monday was the healthiest day of the week. The table shows, that in Utica, there were on Saturday, thirty-four cases and nine deaths; and on Sabbath and Monday following, both taken together, there were but thirty-three cases and six deaths; i. e. less cases on two days, Sunday and Monday, than there were on one other day of the week, viz. Saturday. It would have been gratifying to have known the exact number of cases there on Monday; but they have reported the Sabbath and Monday's cases both together.

"III. From this table, it appears, that the waste of life on Mondays was proportionably less, ten or twelve days after the disease commenced, than what it was at first. This is accounted for from the fact, that the Sabbath was far less profaned ten or twelve days after the disease commenced, than what it was at first. The citizens became *alarmed, and afraid of death*, and their *consciences* would not let them revel on the Sabbath as before. This was visibly true in *our city:* for our steamboats and rail-road cars, at the beginning of the disease, carried out on Sabbaths hundreds and hundreds of the citizens on pleasure excursions; but, as soon as the panic and fear of death became somewhat general, they ran *almost empty*, and very few of them ran at all.

"There is another subject, concerning which I wish to

say but a word or two at present, and that merely because it is somewhat connected with the Sabbath, and therefore properly comes under your notice.

"It is this—the enormous expense of drunkenness to this city and districts. Every taxable inhabitant in this community groans under this; and what is worse, will continue to groan under it, unless the profanation of the Sabbath is prevented. For it is the intemperate, who are always Sabbath-breakers, getting no religious instruction necessary to make them good citizens, that swell our poor-tax list. Gross, who was executed not long since in this city, for the murder of his wife, told me, just before his execution, that his first sin was Sabbath-breaking on a pleasure party to the country, when very young; and that this led him to drinking: 'for,' said he, 'the second Sabbath we went out, we all drank freely of whiskey.' He afterwards became a drunkard, and in a drunken frolic murdered his wife, and that brought him to the gallows.

"Within the last twenty-nine years, the poor tax levied and collected in the city and districts of Philadelphia, has amounted to more than *three millions of dollars*. The whole sum levied in the twenty-one years, from 1803 to 1824 inclusive, was $2,361,941 49; and the assessments made since, are as follows, which were kindly handed to me by a gentleman who officially knew all about it.

Poor tax assessed from 1825 *to* 1832.

1825	$129,386 32
1826	89,973 03¾
1827	89,455 22
1828	89,700 46
1829	88,508 69
1830	80,560 74
1831	91,827 66
1832	139,871 70

"This makes a grand total of $3,161,225 25. Our poor-tax has been as high, sometimes, as at the rate of $150,201 54 per annum. It was that in 1817.

"And this enormous sum of *three millions* of dollars is aside from the thousands of dollars, collected almost every year, in the severity of winter, by voluntary subscription of benevolent individuals, and also aside from those thousands of dollars given annually as charity to the poor, by the churches, benevolent associations, and private individuals; and also, aside from the principal and interest on all the moneys given for the erection of buildings for the poor; the hospital, almshouse, house of refuge. Over and above the subscriptions for this house, the legislature ordered $10,000 annually to be paid for several years, to aid in establishing this house of refuge. To all these ought to be added the criminal tax; for Sabbath-breaking and drunkenness prepare men for almost any and every crime—and the criminal tax is not light—the expense of supporting and trying criminals; expense of judges, turnkeys, principal and interest on building prisons for them, &c.; all these taken together, cannot be much short of *another million*, $4,000,000. *What a sum* to expend for *Sabbath-breaking and intemperance* in twenty-nine years!!! And all in one small place, too: not for a continent, or a whole country. This will be among the items of history, that posterity will rank among the *marvellous*—unwilling to believe it. *Four millions of dollars* the expense for a few years of Sabbath-breaking and intemperance; for I aver that these are the two principally contributing causes of this expense. I know there are some exceptions of pious paupers, but they are very few. I have been called to visit sick and distressed persons in the hospital, almshouse, and jails, occasionally, for near twenty years, and sometimes have preached in them and conversed with many, and I have never found but a

solitary few in either of those places that I thought were truly religious. I assert it again, it is the *open profanation of the Sabbath, and drunkenness*, which saddles this community with this *enormous tax*. Sabbath-breaking and drunkenness are kindred vices. These Sunday pleasure excursions to the country in steamboats and railroad cars, are always attended with drinking spirits, less or more, and are usually the first step of a citizen in the ruin of himself, and not unfrequently end by leaving himself and family an expense on the community.

"A poor tax in this country is almost only another name for a tax to support drunkards and their distressed families. In a tour I made through this state two years ago, I searched the county records of five counties, and one county in the state of Maryland, and I found universally that a very large portion of their annual county taxes was to support their poor. And by going into their poor-houses and inquiring of their keepers and attending physicians, I found that in almost every case, the paupers had been brought there through intemperance. Sometimes out of fifty or sixty in one county poor-house, there would be two or three concerning whom it would be doubtful whether drunkenness was the cause of their being brought there; but of all the rest, it was perfectly known that drunkenness was the sole cause. In one poor-house containing fifty-four paupers, every individual had been brought there through intemperance. In another, containing forty, all were intemperate but one, and his case was doubtful. And in all the counties that I visited, and in some of them the county tax was as high as twenty-nine thousand dollars a year, it was truly astonishing to see, after the poor and annual tax which may be called a tax for drunkards, was stricken off, how small a portion was left, i. e. how small the tax would be which was really necessary *for purposes purely governmental*. It seldom amounted to

more than about one-third, while the other two-thirds was a tax on the community to support drunkenness and profligacy. Many of the people were almost unwilling to believe *their own eyes*, when this subject was presented to them, although taken from their county records ;—to think that drunkenness and Sabbath-breaking profligacy could have possibly cost the community so much !

" The following are some of the acts of the legislature of this state for the suppression of drunkenness, and the profanation of the Sabbath, with the persons specified who are to execute them :

" An Act *for the Prevention of Vice and Immorality.*

" Sect. 1. If any person shall do or perform any worldly employment, or business whatever on the Lord's day, commonly called Sunday, works of necessity and charity only excepted, or shall use or practise any unlawful game, hunting, shooting, sport, or diversion whatsoever, on the same day, and be convicted thereof, every such person so offending, shall for every such offence forfeit and pay four dollars. [And in case they refuse to pay, or are unable to pay, they] *shall suffer six days' imprisonment in the house of correction.*

" An Act *to prevent profanation of the Sabbath by drinking and tippling.*

" Sect. 2. All persons who are found drinking and tippling in ale-houses, taverns, or other public house or place, on the first day of the week, commonly called Sunday, or any part thereof, shall, for every offence [be fined,] and all constables are hereby *empowered*, and by virtue of their office, *required*, to search public houses and places suspected to entertain such tipplers, and them when found, quietly to disperse, [and if they refuse to disperse, they may be] *bound over to their good behaviour.*

"And the keepers of such ale-houses, taverns, or other public house or place, as shall countenance or tolerate any such practices, being convicted thereof, by the *view* of a *single magistrate*, his own confession, or the proof of one or more credible witnesses, shall, for every offence, forfeit and pay ten shillings.

"SECT. 4. The *Justices* of the Supreme Court severally throughout this state, every *President* of the Courts of Common Pleas within his district, every *Associate Judge* of the Courts of Common Pleas, and every *Justice* of the Peace, within his county, the MAYOR and ALDERMEN of the city of Philadelphia, and each of them within the limits of said city, and each *burgess* of a town corporation, within his borough, are hereby *impowered, authorized*, and REQUIRED to proceed against and punish all persons offending against this ACT, and every person who shall *profane the Lord's day*, or who shall *profanely curse or swear*, or who shall intoxicate him or herself as mentioned in the next preceding section of *this Act*, and for that purpose, each of the said *Justices* or *Magistrates*, severally *may* and SHALL convict such offenders, upon *his own view* and hearing, or shall issue, if need be, a warrant, summons, or capias, to bring the body of the person accused before him, and proceed accordingly, &c.; (and if convicted and refusing or unable to pay, together with costs,) they shall commit the offender, without bail or mainprize to the house of correction, during such time as is herein before directed, to be fed on bread and water only, and to be kept at hard labour.

"Now, gentlemen, have you taken an oath of office before God, 'truly and faithfully' to execute these laws according to the best of your ability? And do you regard that oath as binding you to the consequences to be revealed at the day of judgment?

"Now, to what purpose have we laws if they are not to be executed? What profit will the dead letter be to the community? What health or vigour *can it* infuse into the community?

"We might as well be infidel in law-making, as in law-executing. For my part, I know not, I cannot understand, how conscientious peace-officers, who hold the power in their hand, could refuse to apply it, to stop the *open profanation* of the Sabbath, and *drunkenness;* two vices, which acknowledgly bring such moral ruin upon society. What has become of the conscience of such peace-officers? How do they *dispose of their oath?* With the life and death of society in their hands, it *seems* almost, as if they had determined upon the latter. Yet we are not willing to believe this. But do they not in *fact* nullify legislative efforts to preserve the health of society? For if the health and existence of society is to be preserved, it must be done by means, and not by miracle. The means are wholesome laws; particularly those providing for society's *moral wants.* But were the laws ever so wholesome, what health can they diffuse through the body politic, if not executed? As well might we suppose that healthful food being provided for the human body, but not eaten, would make it healthy.

"How cautious a man ought to be in accepting a peace-office in large cities, unless he means to bury his oath of office from his conscience till the resurrection. For there he must grapple with vice in *high places* and in *popular places,* or sacrifice his conscience.

"I feel for your difficulties, gentlemen, in the execution of your duties; and from my very heart I sympathize with you. If you *would do your duty honestly and thoroughly,* you must expect difficulty. But what office of high trust to a conscientious man *is not* attended with difficulty? If a man has no conscience but as to the emoluments of office, he may

get along without much difficulty *from men*. But, gentlemen, your obligations and accountabilities are not merely to men. They are high and solemn as eternity: and nothing, I am persuaded, but a disbelief of *future accountability* at the bar of God, or a faithful and conscientious performance of duty, ever can relieve your minds from the painful and distressing thoughts of *that misery which may befall* this community through a deficiency of duty on your part.

"And now, gentlemen, may Almighty God make you wise and useful in the execution of your high trust *to shield us* from those calamities and judgments, which have befallen all great and wicked cities! And for this we shall ever pray.

"Very respectfully, your fellow-citizen,

"JAMES PATTERSON.

"Philadelpha, January 8th, 1833."

Some time in the course of this summer, the new church edifice which had been commenced the preceding year, was completed, and dedicated to the worship of the Triune Jehovah. For many years, the remodelling of the old building had been considered a necessary step for the comfort of both minister and people. Its lofty and arched ceiling rendered it difficult for many speakers to address the audience so as to be heard; and, though Mr. Patterson did not labour under this disadvantage, he often complained of having received injury from his pulpit performances. Besides, the location of the church was very noisy; being at the corner of two streets through which many, who had no reverence for the day or house of God, used to travel in time of religious service, to the great annoyance of the worshippers. On this account, many preferred to have a new edifice, erected in a place more retired and suitable for the sanctuary of the Lord, rather than that the old building should be modernized.

These considerations, together with the hope of liquidating an onerous debt which was on the church, led the congregation to the unanimous purpose of selling the ground on which it stood, and of building a house for the worship of God, on a more eligible site. At this time the church property was greatly enhanced in value, in consequence of the increase of business in this section of the city; and the sale of it, promised to afford abundant pecuniary means for the erection of a handsome and commodious edifice, without any other contributions. The site, selected for the new house of worship, was in Buttonwood, between Fifth and Sixth streets; which has proved to be one of the most desirable locations for a church, that could have been selected in the northern part of the city. Though the building is not finished in the most expensive or splendid style, it was pronounced by good judges, when completed, to be one of the most beautiful places of worship then to be found in Philadelphia. Here Mr. Patterson laboured with undiminished zeal and success, until the close of his useful ministry.

The ground, on which the former building was situated, is now built up with stores which have made it a place of great business; and the session room, which stood in Coates' street adjoining the church, where many were gathered into the kingdom of Christ, we regret to record it, has been converted into a place of theatrical amusement, whose legitimate tendency is to ensnare the youth and lead them down to the regions of endless despair. It is due to the congregation to state, that it was never imagined that this property would be prostituted to such a purpose, else it would not have been disposed of to the purchasers.

Having been chosen by the General Assembly of the Presbyterian Church, as a delegate to represent that body in the General Association of New Hampshire, this year, (1833,) Mr. P. was absent several weeks from the city, in the fulfil-

ment of this appointment. While on this mission, he addressed the following communication to the editor of the Philadelphian, under date of Keene, N. H., Sept. 6, 1833. It will be read with interest, and, we hope, with profit, by every Christian:

"The sessions of the Association have just closed. We have had a delightful meeting, which was opened with a sermon by the Rev. Mr. Lane, the Moderator of last year, from Joshua xviii. 3. 'And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?' It was one of the best sermons which I have heard for a long time. His main object was to show, that one principal reason why the kingdom of God is so slow in coming in our world, is the *slackness* of God's people in their exertions.

"The Rev. Dr. Lord was chosen Moderator for the present year.

"Their business was done with great harmony and kind feeling. I do not remember that during the three days of their session, I heard a single word of dispute or contention. 'O how good, and how pleasant it is for brethren to dwell together in unity! It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion!'

"The Association resolved, among other things, that in their opinion, the chewing, smoking, and snuffing of tobacco, are not only injurious to the persons practising them, but an invasion of the rights of our neighbour. They also recommended the observance of the first Monday in January next, as a season of fasting and prayer for the conversion of the world.

"They appointed a committee to inquire into the reasons which have caused the Holy Spirit of late, to a great measure, to withhold his renewing influences from the churches in New Hampshire, so that revivals are rare. It is customary for many of the anniversaries of the Benevolent Societies of this State, to be held at the time and place of the meeting of the General Association: and for contributions and subscriptions to be made in aid of their funds. At this meeting, the contributions to the N. H. Bible Society, amounted to nearly nine hundred dollars. After an address from the Rev. M.

Ludlow, the agent for the American S. S. Union, about nine hundred dollars were contributed with special reference to the Southern effort for establishing Sunday schools. The sum of eighteen hundred dollars was obtained for the N. H. Missionary Society. Thus you see, three thousand six hundred dollars, or near that sum, was raised by these good brethren, dwelling on their poor and rocky hills, who seem firmly to have laid hold on the kingdom of the Redeemer.

"When the wants of the South were spread out before them in relation to Sabbath schools, there was not a word of fault found about their system of slavery; but one simply observed, 'Here is an object, the instruction of children in Sabbath schools, about which we can all agree.' Their mode of making their contributions was this:—After the annual report of a society has been read, a sermon preached, and addresses delivered before the whole congregation assembled from the surrounding country, slips of paper are distributed for those to write their names and subscriptions on, who have not ready money to give. Many gold trinkets, and some gold watches were received as donations for the treasury of the Lord. Many gentlemen who had before made themselves and their wives, now made their children life members, by the subscription of thirty dollars for each: and it was firmly agreed that such youthful life members should be made the special objects of prayer. One minister arose in the Assembly, and said that he and his wife were life members, that they had no children of their own, but that having adopted the child of a drunkard after its poor mother's death, he would make that a life member, in hope that God would make the lad a good missionary.

"Another minister arose and said, that he knew a man, once, in an awful state, for whom the wood was drawn together to make a cage, in which he might be rescued from doing himself and others injury. While he was in that state, one solitary female prayed for him. God heard her prayer, and now here he is in the midst of you, a happy man, and a minister of the gospel. I am, said he, that man; and that woman is my wife. I desire to honour her, by making her a member for life of the Missionary Society.

"Another minister arose, with tears in his eyes, and said that God had taken away all of his children but two: that he was formerly trying to lay up something for them: and

that now he desired to lay up treasure in heaven for the two which survive. He put down each of their names, at thirty dollars for each, to be paid by instalments. More than forty children and wives were thus made life members of the N. H. Missionary Society, by subscriptions to be paid in annual instalments. A young woman who works in a factory, and who by instalments had paid thirty dollars to one benevolent institution, now desired in the same way to become a life member of this.

"The whole scene of these meetings was one of the most interesting which I have seen. If all the people in other parts of the United States would contribute to advance the kingdom of God in proportion to their wealth, as these people of the granite mountains have done, soon would the desert blossom as the rose, and the wilderness be as the garden of the Lord. The very soil of New Hampshire seems to bind its inhabitants to perpetual industry; which saves them from the temptations of idleness; and they grow up an industrious, hardy, moral race. Could they exchange their hard soil for the rich prairies of the West, or the gold of the South, it would occasion not only immense loss to the United States, but to the world. Then, like Jeshurun of old, would they wax fat and kick; but now, even the world is enriched by their benevolence and virtues."

CHAPTER XII.

The subject of this memoir seems never to have grown weary in well doing. His holy and benevolent mind was always engrossed with some plan for advancing the honour of his divine Master; and his hands always employed in doing whatever he saw would further this object. Having first sought direction from on high, and obtained a knowledge of his duty, he was not disobedient to the heavenly message; but entered with all his heart upon the performance of the work assigned him by Providence. Nor were his labours confined to his own church or denomination. Wherever he saw a door of usefulness open, he joyfully entered, esteeming it a privilege and honour, to spend and be spent in the cause of the Redeemer, and in being instrumental in conducting his fellow-men to the Lamb of God. Though he was fondly attached to that branch of the church catholic of which he was an honoured and highly respected minister, he ever took pleasure in witnessing the spiritual prosperity of other denominations, and exerted his influence to this end, when it could be done without subjecting him to the charge of officiousness.

For several years before the close of his valuable life, he took a lively interest in the spiritual improvement of the German population of Pennsylvania. In secret, he often wept over their indifference to vital piety, and wrestled before the mercy seat for the revival of pure religion among them. He hailed with inexpressible delight, every indi-

cation that the Head of the church was about to enlist the energies of this wealthy and influential people, in bringing about the final triumph of the gospel. In his various schemes for doing good, therefore, this portion of the community was not overlooked. As one of his elders one day opened the door of his study, the tears were observed to trickle down the care worn cheeks of this man of God. Wiping them away, he addressed his friend thus: "I have been thinking what is going to become of the Germans, there seems to be very few indeed who care about their souls."

But why, it may be asked, all this solicitude for them? It was because so few, comparatively, of this numerous people knew any thing of the power of religion. Mr. Patterson had been much among them, had conversed with many of their ministers; and he was fully satisfied that most of the members of this church made religion to consist in mere forms. He knew that a considerable number of the German clergy had never enjoyed the advantages of a thorough education to fit them for their responsible vocation; and that many of them had no experimental acquaintance with the religion of the heart. It was in view of this state of things he lamented. With such a ministry, he believed this people could not advance in spirituality, or accomplish the designs of God in establishing a church in this fallen world;—that they would, under these circumstances, retard, rather than further the cause of Immanuel. These being his convictions, he prayed for them and laboured among them, hoping to contribute, in some degree, in bringing about a reformation in this particular. And though some, for whose good he toiled, may have indignantly spurned his services as if they were dictated by a spirit of proselytism, he could appeal from such a sentence to the Searcher of the heart, and take delight in the thought that He knew the motive from which he acted, and would reveal

it on that day when the secrets of all hearts shall be made known.

From the succeeding extract we may learn something of his labours among this people, and the success that attended them.

"August 3d, 1834.—Just returned from Womelsdorf, near Reading, where I went by the appointment of Presbytery, to organize a Presbyterian church. We had an interesting time. We held a protracted meeting out in the woods, where it was cool and pleasant, although the weather was extremely hot. Many attended, and I trust some souls were hopefully converted to God. I wrote a letter to the editor of the Philadelphian, setting forth the moral desolation of the Germans in that region of country."

We place before the reader the following extract from the communication referred to, which shows that this part of the moral vineyard is indeed a wilderness, and needs a supply of faithful labourers before it will rejoice and blossom as the rose.

"Dear Sir—Agreeably to the order of Presbytery, I organized a few days since a Presbyterian church in Womelsdorf, a town of about seven or eight hundred inhabitants. A protracted meeting was held, commencing with Thursday, as a day of fasting and prayer, and continuing till the Monday evening following. The weather was extremely hot, particularly on the Sabbath. But we held our meetings in a large, deep grove, at the edge of the village, which so perfectly shielded us from the sun's rays, that we scarcely realized that the day was oppressive, till returning from the meeting we got into the open air, under the full meridian blaze; then we felt, and sympathized with our friends in the hot city.

The meetings were well attended, and we had four services on the Sabbath, in the grove. At 8 o'clock, A. M., we met the Sabbath-school children, together with the other children of the town, and discoursed in Bible stories to them, sung with them, &c. At 9 o'clock, A. M., we preached, and set apart one ruling elder.

"In the afternoon at 2 o'clock the Lord's Supper was administered. The attention was solemn and fixed; and we hope a good impression was made. At 6 o'clock again we preached, and this finished the services of the day; such a day as they had never witnessed there before. The English that were godly and partook of the services, were highly gratified, having never before had the opportunity there of sitting down at the Lord's table, when the services were performed in English. Mr. ——, the elder, said he had lived there eleven years, before they had got their present English preacher, and during all that time he had heard but two or three English sermons. And even the German preaching is but once in several weeks.

"It is exceedingly to be deplored that the interesting towns and villages, in that region cannot regularly have gospel ordinances. For the want of these, and of having them faithfully administered, that whole region, comparatively speaking, is a moral desolation. There is a very large district of country, of the richest soil, densely populated, covered with thousands of inhabitants, almost all rich; and the earth apparently bending under the loads of its produce, almost entirely destitute of religious instruction, or such instruction as God has appointed for the salvation of men. And although there are many English families scattered through that region, yet they are not numerous enough to support English preaching. Hence, it is only here and there you see an English meeting-house. The German system of religious instruction is just such as God never ordained. Their system is this; that a minister, to get a support, must have six, seven, eight, nine, and, I have heard it said, as many as fourteen congregations. Now, when a man comes once in four, or six, or nine, or fourteen weeks, and preaches a sermon, and hastens to swallow a bite of victuals, mounts his horse, and hies away to another congregation, some six or eight miles off, what religious impression can he make upon the people? What strength of body could a man expect from food if he should eat but once in five or six weeks?

"When a man gets but a *mere bite* of spiritual food once in six, nine, or fourteen weeks, how can his soul be alive? How can he maintain spiritual communion with the father of his spirit, his spirit visiting God as a spirit; once in six,

nine, or fourteen weeks? And the Germans cannot plead poverty or inability to support religious instructers, for they are the richest and fullest livers in the whole state; and if the eleven tribes of the Jews could and did support the twelfth, giving itself wholly to the moral and religious instruction of the other eleven, much more every eleven German families could support a twelfth, to give religious instruction to the rest, if they were taxed according to their wealth. For their country is *as the garden of the Lord* for richness of soil. Instances might be found, and *many too*, where one family, by its superabundant wealth, might support three or four ministers. But I ought to say, (because it is due to them,) that the godly ministers among the Germans deplore with us this dreadful state of things. But they see not how it is to be remedied; for the unwillingness of the Germans to support gospel ordinances is such, that if a rich man, with a fine limestone plantation of several hundred acres of land, and out of debt too, gives fifty or seventy-five cents, or a dollar annually, to support the gospel for himself and whole family, he thinks himself heavily taxed.

"To remove these evils, and bring about a better state of things, some of their most spiritual ministers have endeavoured to originate theological seminaries, and they have established two; a Lutheran, located in Gettysburg, Pa., and a Reformed, located in York, Pa. But they drag very heavily for lack of funds. It is hoped, and believed, if these schools are sustained, that they will send out a more pious and intelligent set of ministers, than those now in the field. A want of learning, and expansive and benevolent piety, are the two grand defects of the German clergy, in this country, at the present day. But to this we are happy in acknowledging that there are some honourable exceptions, of ministers of both learning and piety among them.

"And some ministers among them are endeavouring to establish a missionary system, to send pious ministers among their churches, to try to wake them up to the great plans of religious and benevolent enterprise of the present day. But our German ministers do not seem to know the value of the press to reform their people, or if they do, they act unwisely in not using it. The press—the press is a mighty engine in controlling the public mind. If they would translate tracts and little Sabbath school books into the Ger-

man language, and scatter them every where through that population, patronise Sabbath schools, &c., it could not fail, with the common blessing of God, attending all such pious efforts, soon to work a change among them, little short of miraculous. But, instead of this, in many places, Sabbath schools, just coming into an embryo existence, by some friend of God and man, are gravely voted out of the church, and the church doors locked against them. And their originators have to hang their harps on the willows, and sit down and weep over the desolation.

"JAMES PATTERSON."

"January 8th, 1835.—Just returned from a protracted meeting in B——'s church. Some German ministers called to see me, and converse with me about the state of their churches. They regret very much the apathy that prevails among their people on the subject of religion, and seem to feel a desire to wake them up from their stupidity. One of them proposed to hold a protracted meeting in one of his churches, for he had *six* under his pastoral care. I agreed to go, and on Christmas day I went according to promise. The Lord was with us, I trust, in very deed. The meetings were crowded. We preached in the forenoon, afternoon, and at night; and although there was no moon-light, the people came a considerable distance every night to the meetings. We invited all who were willing to take up the subject of religion in good earnest, to come with us into the school-house, a few rods from the church, at the close of the sermon, and then we would converse personally with them. Sometimes as many as fifty went, and I trust the day of judgment will show that a goodly number were there born again. What was most encouraging to me was this, at the close of the meeting, the congregation was called to see if they could not have the gospel preached to them every Sabbath, instead of once in every three or four weeks, as formerly. A vote was passed, unanimously, that an attempt should be made to secure this object. A subscription was opened on the spot, and a considerable sum subscribed, and a committee appointed to call upon those who were not present on the occasion."

Mr. Patterson insisted frequently, and plainly upon the

duty of every Christian to contribute, according to his ability, to the support of the gospel at home and abroad. Though he laboured gratuitously and willingly among the poor, he rebuked that penurious spirit which many professors exhibit, in their reluctance to aid in sustaining the institutions of religion. It was, therefore, specially gratifying to him to find a readiness, on the part of this congregation, to make provision for the support of their pastor so as to enjoy his labours among them every Sabbath.

The Rev. J. C. G—, the pastor of the church referred to in the preceding extract from the diary, regarded this visit of Mr. Patterson as the means of dissipating the darkness of his mind, and leading him to the Saviour in the exercise of living faith. The following account is from his own pen.

"It was under the ministry of this holy man that I made an entire dedication of myself to God; and, if I know my heart, I love his memory. Have I not reason to remember him? I feel it a duty to acquaint you with this fact, as it may be the means of doing good. I will here give you a condensed account of my former history. I was received a member into the church after committing the catechism to memory, and attending to some general instructions in the radical doctrines of the Christian religion, all of which, so far as it went, was well enough; but I never felt the power of these doctrines on my heart. On the subject of personal piety, I never underwent any kind of examination. Next, I prepared for the ministry; went through my theological education, was examined in its various branches, and was reported favourably to synod. Being ordained to the work of the holy ministry, I commenced my labours in the churches which had called me. Neither did I here pass through an examination on personal piety. Taking me into the church in this manner, and afterwards ordaining me to the ministry without a strict and faithful examination on this point, had very nigh proven the eternal damnation of my soul. I set to work in my churches—thought all was well—having a good standing, and having people of all classes as my

friends. In my churches was outward peace, when, however, there was no inward peace. I did not, however, get along at this rate many years, before I became dissatisfied with myself and the state of my churches. I began to reflect, and to ask myself, 'Where is the fruit of your ministry? Is the church better than the world? What do you live for? What is the church organized for? If all were right, would not some effect be produced? The farmer ploughs his land, sows his seed, and has a harvest: there is a good result, a useful proceed—but where is the effect of your doing? By and by you will die, and then what have you done?' This often worried me. But the great enemy of souls would again succeed to quiet me for a season, by getting me to look around, and see that the state of things apparently was not different in other churches from our own; that so it was with others, and so it had been. In the meanwhile, our people at ——— church agreed to have a protracted meeting, and left it to me to get the ministers we needed. My mind was much engaged as to whom I should invite. I went to Philadelphia, thinking to find some one there in the city. I thought first of Mr. Patterson. I had never seen him before; only had known him through report. I found him at home, and he came up, according to promise. We commenced the meeting on Christmas, in 1834, in ——— church. I preached first a short German discourse; he followed with an English exhortation. It seemed that almost with the opening of his lips, the Spirit of the Lord began to move upon the congregation. He preached in the afternoon with great power. My whole heart was so completely overpowered with the truth, that I determined at once to make an unreserved dedication of myself to God, and try to do the whole of my duty. I rose up and told this to the church, and made the acknowledgment of my past unfaithfulness. That meeting proved one of the most blessed and glorious I ever passed through. A great number of souls were converted to God, many of whom have worn well in the service of the Lord ever since."

We have still more abundant proof than this that the exertions of Mr. Patterson among the Germans, were not in vain. Some of the most gifted ministers of this people corres-

ponded with him, and expressed their warmest gratitude for the interest he manifested in their behalf. One writes thus: "I have no doubt that thousands, fathers, children, and children's children, will thank you and God in heaven for this blessed work. Depend upon it, God's hand is in this business, and, if I mistake not, he has selected you as his agent, to achieve a mighty work in east Pennsylvania." Prudential considerations lead us to withhold some very interesting facts on this subject, which are in our possession; and which would, if published, show that our friend has awakened an interest in reference to religion in the German churches, which will extend its salutary influence to generations to come.

"February 26th, 1835.—This day our church kept as a day of fasting and prayer in reference to colleges—that God would convert the young men who are getting their education, and turn their hearts to the Christian ministry; and fit them for other important stations in the nation. Our people have not felt so much for a long time on the subject of converting the world to God.

"O, if churches knew the advantage of taking hold of these great objects of benevolence, they would not be so backward to engage in them. It enlarges the mind, and makes it feel more deeply the importance of eternal things. This annual fast our church has observed, I think, ever since it was established, and perhaps no such season was more blessed than the present. On one other occasion, I recollect a revival commenced that very day."

"March 25th.—A protracted meeting has been going on in our church for fifteen nights. A part of the time we had service twice a day; the rest of the time only in the evening. Hundreds, I hope, will never forget the great truths advanced during this meeting. Many we have conversed with who, I think, have passed from death to life. The Holy Spirit was present in a remarkable manner. Solemnity rested on the countenances of all the congregation."

"April 29th.—Just returned from attending a protracted meeting in ——— church, Chester county, among the Ger-

mans. Laboured under a cold, and was almost broken down. We commenced at ten o'clock, A. M. every day, and continued our religious services, with intermissions now and then, till ten o'clock, P. M. At first, it seemed as though we should not do much good, the prejudices are so strong against the English. Yet I hope some thirty or forty have had their eyes opened to see their sins, some of whom, I trust, have come to the Saviour. Some nights we travelled three or four miles, with the rain pouring down upon us, and it was as dark as can well be conceived. Yet it is a blessed work, to labour for Christ. I took with me a number of small tracts and cards, which I had prepared and published. One with texts of scripture, showing the character of the wicked; one showing the thoughts of the wicked; another, with texts of scripture, to encourage saints to pray; another, an outline of self-dedication to God, when one desires to close in with Christ. And these, I hope, were blessed. And one was texts of scripture, to encourage parents to pray for children."

These tracts and cards were another method by which Mr. Patterson aimed to do good. Neither labour nor expense deterred him from embarking in any enterprise which promised to enlarge his sphere of usefulness. Through these humble means, he hoped to arrest the attention of the careless, and acquaint them with the views of their Maker in reference to their moral characters. In this way, also, he desired to stir up Christians to fervent and effectual prayer in behalf of sinners, and their unconverted offspring. He usually furnished the members of his church with a number of these tracts and cards for distribution among those to whom they were adapted; and when he went on a journey, or to a protracted meeting, he generally took a supply along for the same purpose. And he was often encouraged to believe that this endeavour to do good was not without its appropriate result. At the close of preaching during these protracted services, the little messengers were sent among the people; and, instead of dissipating from their minds the truths to which they had been listening, by idle or worldly

conversation, they might be seen in different places,—some in the church, and some in the adjoining grave yard or fields, perusing them with absorbing interest.

We lay before our readers a specimen of these tracts, in hopes that the object for which they were originally prepared may be secured, in the awakening of some thoughtless person to consider his ways.

"*Character of the Wicked.*

"Psalm xxxvi. 3.—The wicked hath left off to be wise and to do good—he setteth himself in a way that is not good.—Psalm xiv. 3, liii. 1—4. Rom. iii. 12.

"Prov. ii. 14.—The wicked rejoice to do evil. Micah vii. 3.—They do evil with both hands.

"Prov. ii. 13.—Evil men leave the paths of uprightness to walk in the paths of darkness; and iv. 19—the way of the wicked is as darkness.

"John iii. 19.—They love darkness rather than light, because their deeds are evil.

"*Thoughts of the Wicked.*

"Prov. xv. 26.—The thoughts of the wicked are an abomination to the Lord.

"Isaiah lix. 7.—Their thoughts are thoughts of iniquity, wasting and destruction are in their paths. Gen. vi. 5.—The imagination of the thoughts of his heart is only evil continually.

"*Ways of the Wicked.*

"Prov. xv. 9.—The way of the wicked is an abomination to the Lord; and xxi. 4—the ploughing of the wicked is sin.

"Prov. x. 16.—The fruit (viz. his luxury, arogance, avarice, contempt of God) tendeth to sin.

"*The Sacrifice of the Wicked.*

"Prov. xv. 8.—The sacrifice of the wicked is an abomination to the Lord; and xxvii. 9—he that turneth away his ear ear from hearing the law, even his prayer shall be abomination.

"*Reason why it is so.*

"Prov. xxi. 10.—The soul of the wicked *desireth* evil; his

neighbour findeth no favour in his eyes. See Matt. xix. 19, Love thy neighbour as thyself.

"*End of the Wicked.*

"Job xx. 5.—The triumphing of the wicked is short.

"Psalm xxxvii. 9.—Evil doers shall be cut off. Prov. x. 27—The years of the wicked shall be shortened.

"Psalm lv. 23.—Shall not live out half their days. Eccl. vii. 17—Be not over much wicked, for why shouldst thou die before thy time? See Matt. xxvii. 4, 5. Psalm xxxii. 10. Many sorrows shall be to the wicked. Isa. iii. 11.—Wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him. Eccl. viii. 13.—It shall not be well with the wicked, neither shall he prolong his days—because he feareth not God.

"Psalm lxxiii. 18, and lxxv. 8. Prov. iii. 33. Deut. xxviii. 20. Matt. xxv. 46. Jerem. x. 25. Psalm ix. 17, 17, and xxxvii. 10. Mark ix. 44. Matt. x. 28."

"DIALOGUE BETWEEN THE BIBLE AND THE SINNER.

"*B.* Thus saith the Lord of Hosts, consider your ways. Haggai i. 5.

"*S.* I am not so bad as some others.

"*B.* They that measure themselves among themselves, are not wise. 2 Cor. x. 12.

"*S.* I hope I am not so bad as to go to hell.

"*B.* The wicked shall be turned into hell. Ps. ix. 17.

"*S.* But God is merciful.

"*B.* The Lord is slow to anger, and great in power, and will not at all acquit the wicked. Nah. i. 3. He will by no means clear the guilty. Ex. xxxiv. 7.

"*S.* Is there then no mercy out of Christ?

"*B.* There is none other name under heaven given among men, whereby we must be saved. Acts iv. 12. Jesus saith, I am the way; no man cometh unto the Father but by me. John xiv. 6. 1 Tim. ii. 5.

"*S.* I hope I do some good.

"*B.* There is none that doeth good; no, not one. Rom. iii. 12.

"*S.* Is every thing that I do, wicked?

"*B.* Thou hast done evil as thou couldest. Jer. iii. 5. The ploughing of the wicked, is sin. Prov xxi. 4.

"*S.* I am sure I have some good thoughts.

"*B.* God is not in all his thoughts. Ps. x. 4. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. Gen. vi. 5. Out of the heart proceed evil thoughts, murders, &c. Mark vii. 21, 22. Prov. xxiv. 9.

"*S.* If my heart be so wicked, what shall I do?

"*B.* Make you a new heart. Ezk. xviii. 31.

"*S.* I cannot.

"*B.* Give me thy heart. Prov. xxiii. 26. They first gave their own selves to the Lord, then of their substance. 2 Cor. viii. 5.

"*S.* I try to be honest, and pay my debts.

"*B.* Christ is become of no effect unto you, whosoever of you are justified by the law. Gal. v. 3, 4.

"*S.* What is the law?

"*B.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself. Matt. xxii. 37, 39.

"*S.* Surely I have kept the law in some measure.

"*B.* Whosoever shall keep the whole law, and yet offend in one point, is guilty of all. James ii. 10.

"*S.* But did not Christ do away the moral law?

"*B.* Think not that I am come to destroy the law—I am not come to destroy, but to fulfil. Matt. v. 17. Cursed is every one that continueth not in all things written in the book of the law to do them. Gal. iii. 10.

"*S.* How then shall I be delivered from the curse of the law?

"*B.* Christ hath redeemed us from the curse of the law. Gal. iii. 13.

"*S.* Will all then be saved?

"*B.* He that believeth shall be saved, but he that believeth not, shall be damned. Mark xvi. 16.

"*S.* I do believe.

"*B.* The devils also believe and tremble. James ii. 19.

"*S.* How then shall I go to work?

"*B.* This is the work of God, that ye believe on Him whom he hath sent. John vi. 29.

"*S.* What is it to believe?

"*B.* With the heart man believeth unto righteousness. Rom. x. 10.

"*S.* I have been trying to do my best.

"*B.* Without faith it is impossible to please him. Heb. xi. 6.

"*S.* I have been praying and reading my Bible, &c.

"*B.* He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. xxviii. 9.

"*S.* Ought I not to pray?

"*B.* Men ought always to pray. Luke xviii. 1. I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting. 1 Tim. ii. 8.

"*S.* But will not God hear me if I pray the best I can, though I have not a new heart, and do not believe?

"*B.* Whatsoever is not of faith, is sin. Rom. xiv. 23. If I regard iniquity in my heart, the Lord will not hear me. Psalm lxvi. 18.

"*S.* What must I do to be saved?

"*B.* Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

"*S.* Is Christ able to save me?

"*B.* He is able to save them to the uttermost that come unto God by him. Heb. vii. 25.

"*S.* But I am so unworthy, I am afraid he will not accept of me.

"*B.* Him that cometh to me, I will in no wise cast out. John vi. 37.

"*S.* Why then, am I not saved?

"*B.* Ye will not come to me, that ye might have life. John v. 40.

"*S.* I think I am willing; I cannot believe that I am unwiling to come to Christ.

"*B.* He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. 1 John v. 10, 11.

"*S.* I will believe, but I cannot now.

"*B.* God now commandeth all men every where to repent. Acts xvii. 30.

"*S.* I must wait God's time.

"*B.* The Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts. Heb. iii. 7. Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. vi. 2. Come, for all things are now ready. Luke xiv. 17.

"*S.* How can I come, now?

"*B.* Whosoever will, let him take the water of life freely. Rev. xxii. 17.

"*S.* If I am spared, I will try soon; perhaps to-morrow.

"*B.* Thou fool, this night thy soul shall be required of thee. Luke xii. 20. Ye know not what shall be on the morrow; for what is your life? it is even a vapour. James iv. 14.

"*S.* What would you have me do?

"*B.* Be reconciled to God. 2 Cor. v. 20.

"*S.* But do I hate him?

"*B.* The carnal mind is enmity against God. Rom. viii. 7. Now have they both seen and hated both me and my Father. John xv. 24.

"*S.* I never thought I hated God.

"*B.* The heart is deceitful above all things. Jer. xvii. 9. He that trusteth in his own heart, is a fool. Prov. xxviii. 26.

"*S.* Well, what must I do?

"*B.* Repent, and believe the gospel. Mark i. 15.

"*S.* I cannot.

"*B.* Except ye repent, ye shall perish. Luke xiii. 3. He that believeth, shall be saved; but he that believeth not, shall be damned. Mark xvi. 16.

"*S.* Well, what can I do more, I have done all I can?

"*B.* Ye shall find me, when ye shall search for me with all your heart. Jer. xxix. 13. Let him take hold of my strength, that he may make peace with me; and he shall make peace with me. Isaiah xxvii. 5.

"*S.* But may I be saved now?

"*B.* If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved. Rom. x. 9.

"*S.* I do believe with all my heart.

"*B.* Go thy way; and as thou hast believed, so be it done unto thee. Matt. viii. 13. Return to thine own house, and show how great things God hath done unto thee, Luke viii. 39. Not unto us, O Lord, not unto us; but unto Thy name give glory, for thy mercy, and for thy truth's sake. Psalm cxv. 1."

"A Solemn Dedication of Myself to God.

"Now, seeing my ruined state, and that I am under the curse of God's law, which says, Gal. iii. 10, Cursed is every one that continueth not in all things written in the book of the law; and now, having tried to keep that law, and finding that I cannot, I turn my eyes from the law to Christ, who is the end of the law for righteousness to every one that believeth, Rom. x. 4; and who came to seek and save that which was lost, Luke xix. 10; and who says in Matth. xi. 28; Come unto me all ye that labour and are heavy laden, and I will give you rest; who says again in John vi. 37, Him that cometh unto me, I will in no wise cast out. And now, having come to my right mind, like the prodigal, Luke xv. 17—20, I will arise and go to my heavenly Father, telling him that I am a sinner, and pleading His mere mercy alone, through Jesus Christ, and trusting to his own promise in 1 Peter i. 5, that he will not let me fall away, but that I shall be kept by the power of God, through faith unto salvation. And, now, taking encouragement from all this, I come to thee, O thou heart-searching God, who seest into the very recesses of my heart, and I do from my very heart, sincerely and for ever devote myself to Thee, through Jesus Christ, and with Thy help, I do promise and determine to forsake all sin and disobedience, and lead a holy and obedient life. And now, let this, my promise, be recorded in heaven, in the book of Thy remembrance."

This form of self-dedication, was prepared as a guide to the awakened who professed a willingness to devote themselves to the service of the Most High. When Mr. Patterson, in his private interviews with the sinner, exhorted him to give his heart to the Saviour, the reply was frequently made, "I don't know *how* to give my heart to Christ;" and to obviate this difficulty, he recommended the person to use some such language as is contained in the above form, stating that if he did so, sincerely, and with the whole heart, God would accept him. Having observed the advantage of

pursuing such a course, he resolved to prepare and publish the tract on this subject, which precedes these remarks.

In this connexion, it may not be inappropriate to allude to the exertions of our revered friend for the purpose of interesting his people in the study of the Bible. He was a most laborious student of the sacred volume himself, and the testimonies of the Lord were the rejoicing of his heart; hence he desired that his flock might also enjoy the blessedness of the man whose delight is in the law of the Lord, and who makes it a subject of meditation day and night. In the pulpit, and in his visits among his parishioners, he frequently spoke of the duty of Christians, to purchase some good Commentary as a help to the study of the sacred Scriptures. Scott or Henry's Exposition was usually recommended; on some accounts, he preferred the former for family use. Many of his people, however, were unable to procure so expensive a work as either of those named were at that period. To remove this obstacle, and to bring it within the reach of those who wished to possess it, he procured several copies of Scott's Commentary in numbers, and disposed of them in this way to purchasers. Although, in the end, this was the more expensive method of obtaining the work, still it was better adapted to the means of many of the younger portion of his church than any other; and by it, some became possessors of a valuable Commentary, which, under other circumstances they could not, perhaps, have secured. In the prosecution of this laudable object, Mr. Patterson incurred considerable pecuniary loss, in consequence of several broken sets of the work remaining on his hands. But he cheerfully made the sacrifice of time, labour, and money necessary to effect this purpose, believing that he would be more than compensated, by the augmented moral influence that correct views of the Bible would impart to his people.

"*May* 27, 1835.—To-day our eldest son, William, left us for Buenos Ayres, S. A., where he purposes engaging in the practice of medicine. It was a solemn day for us. He is far from God,—he is not a Christian. O that God would arrest him, by his Spirit, and let him see what he is, and where he is. He goes to a catholic country which is covered with moral darkness. Rev. James Torrey, a Presbyterian minister, is the only one there, I presume, who preaches any thing like the truth. Lord Jesus, convert our child, and make him a co-worker with thy servant, Torrey. How important that parents exercise a wholesome influence over their children while under their roof, for they soon grow up, and leave them for ever!"

Little did this father think when he penned these lines, that he had bidden his son a final farewell; and that he should never see him again in the flesh. This talented and thoroughly educated young man died in South America in the course of the ensuing year.

CHAPTER XIII.

In all ages of the Christian church, an educated and pious ministry has been considered an essential instrumentality in securing the triumphs of the cross in this apostate world. While it is admitted that the great secret of ministerial success is *eminent holiness*, and that without this, "all knowledge" will profit the ambassador of God "nothing;" it is not less true, that without respectable attainments in human science, he will not be thoroughly furnished for his momentous vocation. The most judicious and ardent friends of Zion, have ever deemed this to be a matter of no ordinary magnitude; and her enemies have manifested no less zeal in opposing the thorough education of her sons for the sacred office. Such a ministry, under God, is the defence of the church; it is able to wrest the weapons out of the hands of Infidelity, and to employ them effectually in demolishing its strong holds. It is, therefore, cause of thankfulness to the Head of the church, that all religious denominations are beginning to feel the importance of this subject, and to act accordingly.

To provide the church with a faithful and well qualified ministry, was always a favourite object with Mr. Patterson. Although exceedingly anxious to increase the number of labourers in the Lord's vineyard, he was far from supposing that it would be for the interests of religion to invest candi-

dates for the holy office, prematurely, with this responsible trust. Few ministers were more diligent than he, in bringing forward young men of the requisite qualifications, as probationers for the ministry. On one occasion, having obtained the release of an apprentice from his master with a view to his studying divinity, he remarks—"How many young men might be searched out, who would make excellent and useful preachers of the gospel, if ministers only prayed enough, and had their minds intent upon this object."

Whenever he found a youth of ardent piety and promising talents, he urged him to inquire what God would have him to do to promote his honour; and whether it was his duty to turn his attention toward this "good work." In connexion with this counsel, however, he was reminded of the sacrifices he must make, and the trials to which he would be subjected, if the Saviour had called him to preach the gospel;—and that he must not, for a moment, suppose that such a profession would admit of self-indulgence, or lead to worldly distinctions. And if he professed a willingness, in view of all the consequences, to devote himself to this service, the correctness of his motives was often tried by subjecting him to some test adapted to this end. This probation, perhaps, would be continued for several months; and, in some cases, for one, two, or more years. If the youth was an apprentice, he was advised to improve diligently the time in study that was not occupied in his master's employ; and to await patiently the developments of Providence in reference to his future course. After this trial, if Mr. Patterson was satisfied of his diligence in improving the means already possessed, he made every reasonable endeavour to obtain the consent of his master to relinquish the remainder of his time, that he might be prepared, as soon as possible, for the calling he had in prospect. Nor did his solicitude for the young man cease, when this object was attained;—

in every stage of his subsequent course he was his friend and counsellor.

Such was the importance, in his opinion, of increasing the number of faithful ministers that he cheerfully aided, to the extent of his ability, every one having this object in view who applied to him for assistance. Nor was his interest on this point, confined to the young men of his own congregation or denomination. In proof of this, we refer to his communication on the condition of the German churches, which has already been laid before the reader. Indeed, his feelings on this subject were so extensively known that young men, in different parts of the country, who were entire strangers to him, sought his advice and prayers either in their own person or by letter.

A young lawyer in the state of New York who, having become pious, had a desire to devote himself to the ministry, addresses him thus, after stating his own views and feelings:

"I write to you, dear sir, in the utmost confidence, because I believe you have the interests of religion sincerely at heart, and are, perhaps, better able to direct and advise me in this matter than any of my friends among the clergy."

On another occasion he received a letter from a theological student in one of our seminaries, in which this young man expresses fears lest he has been deceived on the subject of religion, and requests an interest in his prayers. The following fact, exhibits the same feelings.

A pious young man, whose heart glowed with a desire to preach the gospel, came to this city with the expectation of being able to support himself by teaching, while he prosecuted his theological studies. His success, however, not being equal to his expectation, he discovered his limited means were nearly exhausted, without having any reasonable hope of very soon increasing them. Thus circumstanced, this

stranger became acquainted with Mr. Patterson, to whom he made known his difficulties, and from whom he received such counsel and encouragement, as enabled him ultimately to attain the object he had in view. This young man is now an eloquent and successful preacher, and is stationed as pastor in a very important church. The case just related, is but one of many that might be presented.

In other respects, the subject of this memoir rendered important service to candidates for the ministry, as many have since testified. Theological students often visited him during their vacations, and sometimes spent weeks with him and his people, from whom they always received a cordial welcome. Mr. Patterson was "given to hospitality." In his house the missionary, the minister of the gospel, and the student of divinity, always found a home. During these visits, he impressed upon the minds of those preparing for the ministry, the responsibility of their prospective work; and that their success would be graduated by their love to Christ, and their efforts for the salvation of sinners. He was not satisfied, however, with mere theory on this subject; he employed them, in holding prayer meetings in different parts of his congregation, and in conversing with the careless in the lanes and alleys of this section of the city. Thus, while doing good, they were receiving good; and acquiring knowledge which would tend to promote their usefulness when invested with the pastoral office. To the happy influence of these visits Mr. Danforth alludes in his interesting communication, which will be found in a subsequent part of this work.

His attention, however, was not exclusively confined to those who had the ministry in view; he felt a deep interest in the youth of all classes, and employed various means to influence them to attend the place of prayer and religious instruction. One of these means was by giving lectures, in his session room, on Natural Philosophy, in connexion with

some philosophical experiments, that were new and gratifying to his youthful auditors. To aid him in this object, he procured, at a considerable expense, an electrical machine with the accompanying apparatus; and also a magic lantern. In this way, he secured a large congregation, and availed himself of the opportunity thus afforded, to turn the thoughts of his pupils to the more important concerns of the soul.

A society called the Philadelphia Institute, for the promotion of the intellectual, moral and religious improvement of the young men of our city, has been for several years in successful operation in Philadelphia. The happy results of this agency placed it, in the estimation of the Christian community, among the most important means of advancing the cause of truth in our city; and when under the ministerial auspices of the Rev. John L. Grant, there were, at one time, four hundred young men enjoying its privileges, many of whom are now among the most active and efficient friends of piety. The subject of this memoir wishing, therefore, to provide, if possible, the young men of the Northern Liberties with like facilities for becoming wise unto salvation, resolved upon the establishment of a similar institution. Accordingly he made the experiment by obtaining the services of Rev. Joel T. Benedict, who preached for some time to the young men in the Commissioners' Hall, N. L.; but for want of sufficient funds, and owing to other causes, this enterprise did not prove very successful. Notwithstanding this failure, the attempt manifested the solicitude of our friend for those who were just entering upon manhood; and his ardent desire to rescue them from the baleful influences to which they were frequently exposed. He lamented deeply, that so many of this interesting portion of the community neglected the means of intellectual and religious instruction; and hailed with extreme satisfaction every movement made to interest them on these subjects.

"December 29th, 1835.—Just returned from a most interesting meeting held among the Germans, at B—'s church, Chester county. God was of a truth with us. I trust saints were quickened, and many sinners turned from the error of their ways. Rarely have I ever heard so many young men in a plain country congregation, pray more to edification than at this meeting. How different the state of things in this church now, compared with what it was a year since, when I visited them on a similar occasion. Then it was with difficulty that the vestry would consent to the pastor's holding such a meeting. We commenced the services, however, with trembling, but God was with us, and about eighty or a hundred professed they had consecrated themselves to his service. Since that time, the work of grace has been going on gloriously among that people."

During one of his visits to this church, the following circumstance occurred, which illustrates the intensity of Mr. Patterson's desire to do good; and the facility with which he embraced opportunities to direct the attention of the careless to the things that belong to their peace. Occasions which others would have considered unseasonable for such a subject he improved; and with the most happy results, as in the present instance.

While attending a protracted meeting among this people, he lodged with a family connected with the congregation. Though the united head of this household were kind and hospitable, they were both strangers to God. About midnight, their reverend guest was taken sick, and the family, with their usual kindness, did every thing in their power to afford him relief. While his kind hostess was preparing him some medicine, his thoughts were directed toward her spiritual welfare. Though at this time suffering great pain, his benevolent mind was intent upon her salvation. The stillness of night, when there are no perplexing cares to interrupt serious reflection, was, in his opinion, a suitable moment to press upon her heart the claims of Jehovah. He

therefore asked whether she was a Christian. The answer to this question opened the way for urging upon her repentance toward God, and faith in the Lord Jesus Christ. This was to her an unpleasant subject. She became enraged at what she then considered such unkindness from one to whose comfort she was ministering; and resolved to absent herself in the morning from family worship, and the breakfast table. These feelings of opposition continued the next day; so that it was with difficulty she was persuaded to go to church, where he was, by previous appointment, to preach. During the services, she listened to his solemn appeals and warnings only to increase her wrath.

As she was returning home, her mind was overpowered with convictions of guilt, and the thought occurred to her, "Why will I not do as the minister told me, give myself to the Saviour?" She then made the resolve of the prodigal, to go to her Father, confessing and forsaking her sins. Immediately her agitated mind became calm; and, confiding in her redeeming God, she rejoiced with joy unspeakable. Now she loved Mr. Patterson as much as she had hated him before; and acknowledged that he was her real friend, even when she esteemed him as her enemy. Having tasted a Saviour's love, she was, like others in similar circumstances, anxious that all her unconverted friends should be possessors of the same blessing. Her first efforts were made in behalf of her bosom companion, who was still far from God, and in the road to death; nor were they made in vain. The prayers and exertions of the wife were instrumental in the hands of God in bringing the husband to lay hold of the hope set before him in the gospel, and to identify himself with Christ and his cause. These facts were stated to the pastor of the church when they applied for admission to its communion.

On another occasion, when returning from a protracted

meeting held near Philadelphia, in company with a ministerial brother, he passed an old coloured man on the road. After riding a few rods by him, he reined in the horse, and said, "I have done wrong. I ought to have said a few words to that poor creature. I may never see him again till the judgment day. I will go back, and talk with him about his soul." He turned the vehicle in which they rode, and went back, and spent a short time with him in conversation. The old man, astonished at his condescension, appeared to listen to his counsel with attention and thankfulness; but what was the result of this interview is not known.

CHAPTER XIV.

THE preceding history furnishes abundant evidence that the subject of this biography possessed a heart that was under the dominion of an expansive and disinterested benevolence. His sympathies were not confined to his own church or nation—the world was the field he desired to cultivate. While others were contented with the assurance that they were adopted children of God; or with the fact that their own pastoral charges were flourishing under the smiles of Heaven; he acted on a grander scale. He embraced in his arms of Christian love and philanthropy, a world lying in wickedness, and ardently longed for the anticipated day when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Hence, he entered, with all his energies, into every plan which promised to bring about this desirable period, and to pour upon our benighted world its millennial glory. The following extract shows his feelings on this subject.

"January 4th, 1836.—This day, being the first Monday of the year, we observe, in concert with thousands of Christians, as a day of special prayer for the conversion of the world. Yesterday (Sabbath,) I endeavoured to stir the people up to the importance of observing this day. O, how guilty the Christian world is, in not doing more, and praying more, for the spread of the gospel. How little is the Saviour's command regarded, "go ye into all the world, and preach the gospel to every creature."

The same point is also illustrated by the interesting facts we are about to relate.

On one occasion Mr. Patterson was visited by an Indian youth, who manifested some thoughtfulness on the subject of religion, and expressed a wish to obtain an education. He was, therefore, invited by this hospitable man to make his house, for the present, his home; he remained here three months, during which he was instructed daily in the elements of education and religion. At length, having procured the requisite means, through the liberality of some pious friends, he sent the young man to the Mission School, in Connecticut, where he completed his studies. He was afterwards set apart to preach the gospel, in which calling he laboured among his brethren of the west.

At another time, when walking through the streets of Philadelphia, the attention of Mr. Patterson was attracted by a Chinese boy, who was engaged in selling tomtoms to a group of boys and others who had collected around him. Having made some inquiries, our friend learned that he was homeless and almost penniless; and that he had resorted to his present employment as a means of support until he found a vessel going to China, in which he might work his passage home. The story of the friendless boy enlisted the feelings of Mr. Patterson, and he invited him home to his house, where he remained for some time. Through this lad, our friend became acquainted with another Chinese youth; and ultimately, they were both induced to remain in this country for the purpose of obtaining an education. A society was soon organized, at his suggestion, for their support, while at the missionary school in Connecticut, to which they were sent to be educated, and where they remained two or three years. While in this institution, they cherished a lively gratitude toward their benefactor, and looked forward with pleasure to the period of vacation, when they would be per-

mitted to visit the family of him whom they regarded as a father. And, subsequently, when they were about to embark for their native land they expressed, in the most affectionate manner, their thanks for his many acts of kindness; and declared, with every evidence of sincerity, that they had no confidence in the system of religion practised by their countrymen. The result of their visit to this Christian land, and the views of science and religion acquired while here, perhaps will not be known by us till the great disclosing day. We cherish the fond hope that our friend will be associated in heaven with some who shall refer to his interposition on this occasion, as the means of their conversion to the true and only living God.

Every faithful herald of salvation, no doubt, accomplishes an amount of good of which he must remain in ignorance till the day of judgment; and probably this remark applies with more force to Mr. Patterson, than to most ministers of this age. He travelled extensively, and laboured abundantly with great zeal and fidelity; and, under God, he was a rich blessing to many whom he had never seen. The following extract from a letter from a gentleman of wealth, with whom he had no acquaintance, confirms this remark. After referring to some benefit bestowed upon the church, of which he was at this time a member, he adds:

"I have to thank you for more than this instance of your care for us. The instance to which I am about to allude, shows that the future alone can reveal to us the good we may have done in this vain world. I do not know that you have ever seen me, to recognize me; certainly not as one on whom you have made an impression most deep and strong, by a lecture which you delivered in our church some eight or nine years ago. At that time I was only a visiter in this city, being then a resident of the far west, and an elder in a Presbyterian church in that region. The subject was the narrative of Dives and Lazarus.

"Deep was the impression on my heart of the truth, that

in the present life only can we warn sinners. Here we should cry aloud and spare not. 'Wo to them that are at ease in Zion.' You, sir, in the providence of God, was the means of leading me to see my duty to support a missionary of the cross, and thus, at least, to preach the gospel by proxy. I have reason to believe that the influence of your preaching on me, was worth your visit to ———, if no other good had been done; nay, it was worth a voyage to India. I doubt not, it will be followed with happy results for generations to come."

"August 20.—I have just returned from a three months' tour in the western states. Passed down the Ohio river to its mouth, about thirteen hundred miles, then went up the Mississippi to St. Louis, where I attended a protracted meeting, pursuant to a previous engagement. A wealthy brother, while attending the General Assembly, at Pittsburg, said if I would accompany him for this purpose, he would bear all my expenses. We had an interesting time. In this journey, I travelled over part of Missouri, visited Marion city and Marion college, then through Illinois, and came home by Chicago, Detroit, Cleveland, Hudson, and Pittsburg. That is a great country, and will soon rule the United States; it is the finest body of good land in the world, perhaps. The moment the people go there, they begin to think on a large scale;—partaking of the nature of the country, for every thing there seems to be on a large scale, rivers, quality of soil, &c. My visit was much blessed to the recruiting of my health, and my labours were blessed to some souls. I preached frequently during my tour.

"November 3.—I have been conducting a protracted meeting among the German Lutherans, about eight or ten miles from the city, on the Lancaster turnpike. It is an old German congregation, established about one hundred years ago, and having nearly become extinct, we made this effort with the hope of resuscitating it; Mr. B. is the minister. The meetings were solemn and well attended, and some fifteen or twenty were hopefully brought into the kingdom. One night in particular, there was great solemnity in the meeting, some of the good old Germans wept for joy to see the work of God revived among them. O what a blessed thing to see sinners coming home to God!"

In the fall of this year (1836,) he received the painful intelligence of the death of his eldest son who had just commenced the practice of medicine in Buenos Ayres, South America, with the most flattering prospects of success. But, although, his heart was oppressed with sorrow at the loss of his first born, his confidence in the wisdom and goodness of Him who sits upon the throne, remained undiminished. Never did the writer witness a more perfect and captivating example of Christian resignation than he exhibited on this trying occasion. Then was seen the tender father and the eminent saint;—the silent tear that he occasionally wiped away pointed to the former,—the heavenly serenity that sat upon his countenance, bespoke the latter. Mr. Duffield, who saw him soon after the tidings of this distressing event had been received, remarks—"the interview I had with him, when he opened his parental heart to me about his eldest son, is too tender and sacred for the gaze of the world." About a year before this, he bade farewell to his favourite child, commending him to the care and protection of a covenant-keeping God.

"January 3d, 1837.—Yesterday was the first Monday in the year, and the day appointed for prayer and fasting for the conversion of the world,—and recommended by almost all the Protestant denominations in this country and the world, I believe. Very few of the churches in this city observed it, notwithstanding the object is one of such infinite moment. We had in our church three services, morning, afternoon, and night. More men came out than ever did on a fast-day before—and God was with us,—some sinners among us were, on that day, brought home to Christ."

"January 23d.—Have just returned from a protracted meeting in Jersey, several miles above Camden, on the Camden and Amboy rail-road. On Saturday and Sabbath there was the severest storm of rain and snow I have seen for a long time. It prevented us from accomplishing as much as we otherwise might have done. But the Lord was with us, and some eight or ten souls were, I trust,

brought into the kingdom. It is contemplated to form a church there. It was a most delightful sight to see the young converts standing up together singing the praises of God. They did seem to rejoice in singing the songs of Zion! We sang and wept and rejoiced together. There is a district of country there, twenty miles in length, from Camden to Burlington, that has been destitute of religious means for a long time—ever since the days of the Brainerds. David was settled among the Indians at Crossweeksung, farther up the Delaware. Here his ministry 'was attended with extraordinary success,' says his biographer. 'He baptized seventy-seven Indians in one year; thirty-eight of whom were adults, who exhibited satisfactory evidences of piety.' John, his brother, preached at Mount Holly. How painful, that our brethren will contend so much for the non-essentials of religion, while the substantials they lamentably overlook. Here, within a short distance of the city, and on the rail-road route, thousands are perishing who know little or nothing of the gospel, and yet those who are so much concerned for the purity of the church, do very little for their salvation."

"January 25th.—At six o'clock P. M., a most grand aurora borealis appeared, which lasted four hours, less or more. Determined to take up this subject next Sabbath evening, and try to improve it. Many were very much alarmed: thought the world was coming to an end. Fire engines were all out to put out the supposed fire."

On the following Sabbath he accordingly preached, from Psalms cxi. 2: "*The works of the Lord are great, sought out of all them that have pleasure therein.*" That this effort was attended with divine approbation, is proved by the following fact.—A female, who had been living without God, being alarmed by this phenomenon, was providentially directed to his church the Sabbath when he preached on this subject. She was deeply impressed with the sermon, and brought to see her sin in neglecting the vast concerns of her soul. About two months after, she called at his house in great distress, to ask his counsel and prayers. She sub-

sequently obtained peace by confiding in the Lord Jesus as her Saviour; and made a public profession of her attachment to Christ and his cause.

"February 15th.—To-day we have committed Mrs. —— to the grave. Never have I seen a woman suffer more for the sake of Christ from a husband than she has done. She was one of the most lovely Christians in my church. She died in the triumphs of faith; and while dying she addressed herself to those around her bed-side weeping, in the words of our Saviour,—'Weep not for me, but weep for yourselves. I am going to rest.' Her husband is now a member of the church."

When this pious wife was the object of her husband's bitter persecution, she exhibited an uncommon degree of moral courage, combined with a meekness and patience that awaked the wonder and admiration of her Christian friends. Her pastor and pious acquaintances sympathized with her in these trials; and made continual supplication before the mercy seat, that she might be sustained by divine grace in this time of temptation. Nor was her persecuting husband forgotten. She and a few pious females, who were intimately acquainted with all her circumstances, met at stated times to pray for his conversion; and though an answer was long delayed, at length the Lord fulfilled their desires, and the husband publicly espoused the cause of Christ under the ministry of the man whom he once so cordially hated.

This fact ought to encourage pious wives, when similarly circumstanced. Let them bear persecution for righteousness' sake, with meekness and patience, not rendering railing for railing, but contrariwise, blessing; and who can tell but that their husbands will be won by their conversation.

"March 29.—A great and blessed revival has been in progress for some time in this church. It commenced on the day of fasting and prayer for colleges. For thirty nights in

succession, we have had preaching. At the close of the sermon, the awakened were requested to go into an adjoining room, where we might converse with them while the church continued in prayer. It is believed that during the progress of this revival, there have been between one and two hundred cases of conversion. Our people say it was one of the most glorious works that has been in our church for years. During all this blessed season, I was confined to my bed with a severe inflammation of the lungs, which was brought on by labouring in a protracted meeting in the country. But I can record with gratitude to God, that when lowest in my sickness, and nearest to the grave, it was the happiest moment in my life. I never felt before, or believed that heaven could become so desirable in this life. When I looked back on my life and this world, it seemed all barren, like a dreary sandy desert; though I had the consciousness that I *tried* to do good to my fellow creatures, yet it appeared vanity and vanities, all was vain. I wondered that any body would want to live in this world. When I directed my mind to heaven, how different the scene. Heaven was pleasant; the two worlds seemed very near to each other; nothing but a little rill seemed to separate them. I thought I could have stepped over it with all ease, if God had allowed me. I felt willing, or rather desirous to step over it. On the other side there seemed to be thousands of beings all perfectly blessed. They seemed to be perfectly at home, perfectly at rest. Never before did I feel heaven to be so desirable, or think it could be so desirable in this life; and I came back to life again with reluctance. Only that my family needed my help, being young and helpless, I would never have desired to return here again to live. With Paul I could say, 'to depart and be with Christ is far better.' And even now, after I have recovered and commenced my labours again, I feel how much better it would be to depart, and I seem to have no relish for life, or any thing in it. The world is dead to me in a way that it never was before; nothing meets my eye that I care for. I like to preach and try to convert sinners, and that is the only enjoyment I have upon this earth.

"The Rev. Messrs. ——— preached in this revival during my sickness. It commenced among the females connected

with our Maternal association. They began to feel an unusual spirit of prayer, and invited their female friends who had unbelieving husbands to meet with them, and pray for their conversion. The meeting was held every week in my study.

"The day of fasting and prayer for the conversion of the world, on the first Monday of January, also had a wonderful effect in rousing up the minds of the congregation, and preparing the way for this good work. I addressed them from the pulpit the Sabbath preceding this day, on the importance of this subject, and gave some counsel in reference to the proper observance of such an occasion. This previous notice of the day was attended with good results. The people begin to see the dreary condition of the heathen, and the immense responsibility they are under to do something for them; also, that vital piety is requisite before they can offer the fervent effectual prayer. Never before, during the twenty-three years that I have been pastor of this church, did we keep such a fast day. Never before did so many come out to humble themselves before God, and pray for a world lying in ruins. This was a good preparation for the revival. The day of fasting and prayer for colleges coming on in a few weeks after, deepened the former impression, and showed more fully that God was among us of a truth. When I reflect how much such days rouse up a congregation, and how much good they do at home, though the eye looks abroad upon the world at large, I am utterly surprised that so few congregations observe them.

"The last Thursday of February, as a day of fasting and prayer, in behalf of colleges, we have always observed since it was established, and scarcely ever did it fail to do good to the church, and more than once it was followed by a revival of religion. Until recently, this day has not been observed by many of the churches in this city. It is beginning to awaken a more general interest among ministers and Christians, but not as much as its importance demands. May the Lord help me to be faithful, and with thy help, blessed Redeemer, I will till I die, whatever reproach I may have to endure on this account. We will add about one hundred to the communion of the church, as the fruits of this revival. Many have joined other churches, that were, as we believe, hopefully converted at this season.

"LAUS DEO IN EXCELSIS.*—If sinners are converted, it matters not whose instrumentality he employs. He showed me, in this revival, that I was not of so much importance as I had imagined. He threw me by as useless, while he carried on the great and blessed work. In this way he humbled me—showed me he could do without me even in my own congregation. I had a great desire to be in that revival, and labour for his glory; and every night, though sometimes very feeble, I waited till the close of the meeting, to learn the state of things."

Perhaps this was one of the severest trials to which our departed friend could have been subjected. He never was happier than when preaching the gospel to his fellow men; and especially when God clothed the word with power, and disposed sinners to comply with the terms of salvation. It was, therefore, no ordinary test of his submission to the will of Heaven to be "thrown by as useless," at a time when sinners thronged to the sanctuary, and when many were inquiring what they must do to be saved. His bodily sufferings, though severe, could have been borne with comparative ease; but to be shut out from the privilege of labouring among his flock at this time, was to him a mysterious providence. Yet, instead of murmuring, he cordially acquiesced in this dispensation, and rejoiced that God could carry on his work without his instrumentality. Throughout the whole of his sickness, he exhibited a submissive and child-like temper. The language of the Psalmist, "Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child," describes his conduct on this occasion.

But, though not permitted to labour during this revival, he still felt extreme solicitude for the safety of the ark of God.

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* Praise God in the highest.

He waited anxiously to the close of the evening meetings to learn whether the Spirit was still present among the people with his convincing and sanctifying agency; and when this was the case, his soul magnified the Lord. He heard with delight the intelligence that sinners, to whom he had often proffered salvation in the name of Christ, were now turning their feet to the divine testimonies. Nor did the fact that others were the instruments in effecting this work, in the least diminish his joy; because he knew that "he that planteth, and he that watereth, are *One*," and "that neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase." In this case, the declaration was verified: "One soweth, and another reapeth, that both he that soweth and he that reapeth may rejoice together."

"May 28th, 1837.—The General Assembly of the Presbyterian Church in the United States is now in session in this city. It met in the Central Presbyterian Church, on the 18th inst., at 11 o'clock, A. M., and was opened with a sermon by the Rev. Dr. Witherspoon, the moderator of the last Assembly, from 1 Cor. i. 10, 11. There are about two hundred and sixty commissioners present, and about eight or nine delegates from corresponding bodies. The Assembly is composed of the Old and New School parties. The Old School have the majority this year; and it is the only time they have had the majority for six or seven years, with the exception of the year 1835."

"Thursday, June 8th.—The General Assembly was dissolved this evening, having been in session three weeks. Never before, for the twenty-three years that I have been an observer of the proceedings of the Assembly, have I witnessed such high-handed conduct as was exhibited by the majority toward their brethren on that occasion. The Old School, having abrogated the plan of union of 1801, declared that the synods of the Western Reserve, Utica, Geneva, and Genesee, were no part of the Presbyterian Church, in consequence of this abrogation. They then dissolved the Third

Presbytery of Philadelphia. I confess it looks to me to be a dark day for the Presbyterian Church in this country."*

* That Mr. Patterson's views on this subject were not the result of prejudice or excitement, is evident from the feelings of regret and just indignation that impartial men all over the country have expressed in view of the excinding resolutions of 1837. Dr. Woods, of Andover, in a correspondence with Rev. G. N. Judd, which was published in the New York Observer, speaks thus in reference to these acts. "When I learned from the papers that the particular proceedings (the excinding acts) I have mentioned had taken place, I was grieved and astonished, and was constrained to ask *whether there is any thing in the Bible, or in the Constitution of the Presbyterian Church, or in the laws of any Protestant nation, which can warrant such proceedings.* And after all I have read, my opinion, whether right or wrong, remains the same. And I have thought, that the good men that gave their voice in favour of those proceedings, would, on calm, sober reflection, in the devoutest seasons, have some disquietude of mind, and would, sooner or later, regret what they had done."

The opinions entertained in England on this subject may be learned from the following communication, which we take from the New York Observer.

"*A voice from England.*

"The following extract is from a letter of the Rev. Dr. Matheson, of England, to a friend in this city.

"'What a sad picture has been lately presented of your ecclesiastical affairs! With what an high hand does the Old School party carry every thing before them! I confess that I am really astonished that good men could act as they have done in the General Assembly. I was not prepared for such unjust and unconstitutional measures. Surely, the ministers and churches so cruelly cut off will never submit to such a procedure. The affair of the 'Tea Tax' is as nothing, compared with the tyranny exercised last May in Philadelphia. I have read the account given of the proceedings in the New York Observer. I have tried to find out something like a *just* reason for such conduct on the part of the Old School party. But after examining and hearing both sides, my decided and deliberate conviction is, that the history of the Church, since the Reformation, presents no such instance of oppression and injustice. To condemn without hearing; to cut off without a crime being proved; and then to take advantage of their own act of excision to pass *other* resolutions which they could hardly have ventured upon otherwise, is Papistical rather than Protestant. It will surely open thousands of eyes to the *evils of ecclesiastical denomination, and liberalize Presbyterianism.* I am grieved and disappointed that such a spectacle should be presented to the Christian Church. I have read their addresses de-

During this meeting of the Assembly, a committee of ten members, consisting of an equal number of Old and New School men, was appointed on the state of the church. Great interest was excited by this appointment, and hopes were entertained that some plan would be suggested to heal divisions; or, if a separation was necessary, to have it effected constitutionally, and so as to give to the separate organizations the most efficiency in furthering the interests of true religion. But these expectations were blasted by the report of this committee through their chairman, who stated that its members were not able to agree upon any plan for adjusting existing difficulties. Several points, however, were agreed upon; and the only obstacle in the way of bringing about an amicable division of the church, respected the *time* and *manner* of effecting it. The Old School portion of the committee insisted upon an *immediate* division by a vote of the General Assembly; the New School portion proposed to send the whole matter down to the presbyteries, for their action, as the Form of Government requires. The latter maintained that the Assembly had no power to bind the presbyteries to such a division as was proposed by the former; and that to attempt to exercise such power, would be an usurpation of authority to which the New School party could not consent.

Having failed in this effort to effect the immediate division of the church, and fearing if they did not embrace the present opportunity for "reform," they would never be in possession of the power again, the Old School party, who were

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fending their acts. They are perfectly unsatisfactory, and to those who know them as much as I do, insulting instead of conciliatory. But a volume would hardly contain all that might be said on this exciting subject.'

"The letter contains the opinions of other distinguished men in England. There seems to be but one feeling in all that land, on the doings of the last Assembly, which feeling has been well expressed by Dr. Matheson. S."

an accidental majority of the Assembly, declared by a vote that the Synods of the Western Reserve, Utica, Geneva, and Genesee, were no part of the Presbyterian church, in consequence of the abrogation of the plan of union of 1801. The next step in the progress of reform, was the dissolution of the Third Presbytery of Philadelphia. Thus hundreds of ministers and churches, and thousands of communicants that were recognized as in good and regular standing at the organization of the Assembly, were cast out from the church as unworthy a name and place among their brethren; and this too in violation of all the forms of justice prescribed in our constitution.* These proceedings, which rent Zion, and thrust Mr. Patterson and his co-presbyters out of the church to which he was unfeignedly attached, and which he had served as a minister for more than a quarter of a century, filled his soul with painful emotions, and caused him many sleepless nights. But the throne of grace was his refuge; and often when speaking of these difficulties, he would pause and say, "let us sing the forty-sixth Psalm, Luther's solace, when he was in trouble."

But though sorrowing over this lamentable state of things in the church which he loved above all others, he did not

* A correspondent of the New York Observer, speaking of the Old School Convention which met during the intervals of the Assembly's sessions, to determine the course to be adopted when its members came to act in the Assembly, says: "Fears were expressed (by the members of this Convention) that, by an accession of New Schoolmen, the majority might be changed even in the present Assembly; and at all events, that the "orthodox" could not expect again to have the ascendancy, so that they ought to exercise the power while it was in their hands. It was, therefore agreed to cut short debates beyond a reasonable time, by moving the previous question. It was also proposed that they should immediately proceed to the work of excision, and by cutting off the obnoxious Synods and Presbyteries before the meeting of the next Assembly, prevent the power from passing out of their own hands."

yield to despondency, or for a moment relax his exertions in the cause of his Master. In the month of October, he spent several days in the country labouring in two protracted meetings; at the latter of these services, he contracted a severe cold, which occasioned a slight cough. The Sabbath after his return from this meeting, though complaining of great debility, he went to the house of God as usual, with the intention of preaching. But, having gone through the services which precede the sermon, when he rose to announce his text, he was taken so ill as to be unable to proceed. On Monday he was better, though still much indisposed; yet in this feeble state of health, he went to Baltimore the following day to attend the meeting of the Synod of Philadelphia, which was to be held in that city on the ensuing Wednesday. He felt, in the present state of the church, it was his imperative duty to attend this meeting; and notwithstanding his bodily weakness, he obeyed the call.

This was the last ecclesiastical meeting he ever attended; but he was not permitted to participate in its deliberations. He was denied a seat in the body of which he had been a highly esteemed member nearly twenty-five years, and that too, by brethren. Though the SAVIOUR had set the seal of His approbation upon him, and signally honoured him as His servant, *the disciples* of Jesus treated him as unworthy to be associated with them in their counsels! It is needless to say he returned home with his spirits oppressed by such treatment from those with whom he once held sweet and fraternal intercourse. But his sorrows in view of the distractions of Zion, and the grievous conduct of those whom he was still ready to embrace as brethren, was of short duration. His Lord was now addressing him, by his providence, in that language which he often sang so sweetly in concert with his people:

"Cease! ye pilgrim, cease to mourn;
Press onward to the prize;
Soon your Saviour will return
Triumphant in the skies.
Yet a season, and, you know,
Happy entrance will be given;
All your sorrows left below,
And earth exchanged for heaven."

He preached on the two succeeding Sabbaths, though very feeble; and on Monday the 6th of November, discovering that he was getting worse, he applied for medical counsel and assistance. His disease was pronounced to be a slight inflammation of the lungs. Through the week, he daily walked about his chamber, and on the Sabbath, he spoke of being able to preach on the succeeding Lord's day. However, on Monday he seemed more debilitated, and complained of more pain; but not once during the whole of this sickness, did he speak of being very ill, or make any allusion to his dying. On former occasions, when he was sick, he frequently spoke of the probability of his death; but during his last illness, neither he, nor his family, nor his physician, thought his case dangerous.

On Wednesday and Thursday, his mind appeared to wander. During his mental aberrations, the master passion of his soul was seen in the few incoherent sentences he occasionally uttered. He spoke of his church—entreated professors to be real Christians—and exhorted sinners to turn to God. Frequently would he say, "O my people!"

All Thursday night, and till Friday morning at three o'clock, he was restless. After this, he fell into a sweet slumber, from which it was thought he would awake much refreshed and strengthened. But at six o'clock, A. M., these pleasing anticipations began to yield to painful misgivings. He was now observed to breathe heavily, and when an attempt was made to waken him, it was discovered to be vain.

In a few minutes a deathlike paleness overspread his countenance, and ere his family could realise he was dying, his spirit had taken its flight to realms of endless day: and so gentle was its release from its clay tenement, that not a groan nor a sigh escaped; not a feature was discomposed. Jordan was soon passed, "and all was so calm, there could not have been a ripple on its surface." Thus tranquilly and unexpectedly closed the active and useful career of the Rev. JAMES PATTERSON, on Friday morning, the 17th day of November, 1837, in the fifty-eighth year of his age, and twenty-eighth of his ministry.

So lived and died this eminent servant of God; distinguished, not for the fascinations of his oratory, the splendour of his genius, or the titled decorations of human applause; but as a "skilful workman in God's great moral vineyard." He was

> "Fearless of men and devils; unabashed
> By sin enthroned."
> ——————"Unseduced
> By offered bribes, burning with love to souls
> Unquenchable; and mindful still of his
> Great charge and vast responsibility.
> "With mercy now,
> And love, his face, illumed, shone gloriously;
> And frowning now indignantly, it seemed
> As if offended Justice, from his eye,
> Streamed forth vindictive wrath! Men heard alarmed.
> "The infidel believed;
> Light-thoughted mirth grew serious, and wept;
> The laugh profane sunk in a sigh of deep
> Repentance; the blasphemer, kneeling, prayed,
> And, prostrate in the dust, for mercy called.
> * * * * * * *
> Oh! who can speak his praise. Great humble man."

"Had *we* had the ordering of his death; had we been permitted to express our wishes in regard to the departure of such a man, we could not have desired a death more calm, or more free from pain—but we should have wished

to have learned what were his feelings as he drew near the confines of heaven. We should have wished to have heard how he felt in the review of a life of toil, and in prospect of the glories of the world above. We should have expected that he would have said much to cheer and sustain his own family; much to encourage or warn his brethren in the ministry; much that would have told us what are the emotions of a Christian when he dies. We should have expected to have heard from his lips such words as fell from the lips of Scott, and Brainerd, and Payson, when they came to die; but it pleased God to order it otherwise. The last few hours of his life, amidst broken slumbers, were passed under the excitement of slight delirium; in which—the ruling passion strong in death—he spoke incoherently of his church, of a day of fasting, of his communicants, and of the interests of religion. Happily, we need not look to his death-bed to know what was his character; and who can tell but the design of God may have been to rebuke the feeling which leads us to look to a dying bed for the evidences of piety, rather than the living example; and to teach us that the evidences of piety are not to be found in the few expressions, however glowing, and pure, and elevated, which may fall from the lips on a dying bed, but in a life of toil, and self-denial, and active zeal in the service of God the Saviour."*

When the death of this venerated servant of Christ was announced, it produced a deep and solemn impression upon the community. Being extensively known as a devoted and zealous herald of the cross, his removal from the scenes of time was lamented by Christians of all denominations, as a public calamity. Probably, in no instance in Philadelphia has there been a deeper or more general interest manifested in reference to the death of a minister of the

* Rev. Albert Barnes' Sermon on the death of Mr. Patterson.

gospel. On the day of the funeral, an immense concourse assembled to pay the last sad office of respect to the departed, and to testify their veneration for his memory; and the demonstrations of grief which were then given, and during the funeral solemnities, proclaimed that no ordinary man had fallen in Israel. On the day of interment, the services in the church were rendered most impressive by the peculiar circumstances in which the officiating clergy were placed. They now stood in the pulpit occupied but two Sabbaths before by him who lay before them silent in death. All around them were seen the weeds of mourning with which the church was arrayed, and before them a bereaved flock, bathed in tears. At the close of these solemn and affecting services the corpse was exposed to view, that those who desired it might have the opportunity of gazing once more upon the placid countenance of their pastor, now reposing in death till the morning of the resurrection. And so great was the number of those who availed themselves of this privilege, and so reluctant to bid the dead a final adieu, that the shades of night had gathered around them before the sorrowing congregation all retired. It being thus rendered impossible to effect the interment that day, it was determined to keep the body in the church during the night; and some of its officers voluntarily agreed to remain with it till the morning. The trustees and elders, having assembled before sunrise on the ensuing day, deposited the mortal relics of their much loved and revered minister in the "Pastors' vault," built in front of the church for the occasion. Here he will sweetly slumber,

> "Till the last trumpet's joyful sound;
> Then burst the chains with sweet surprise,
> And in his Saviour's image rise."

On this mournful occasion, the officers of the church and

congregation exhibited a commendable zeal in honouring the memory of their departed pastor. They considered neither labour nor expense in manifesting their respect for him who had been their first and only pastor, and who had toiled for their spiritual good for almost a quarter of a century.

CHAPTER XV.

The following interesting communications, are from the pens of Rev. Joseph N. Danforth, and the Rev. Samuel H. Cox, D. D. These clergymen were on terms of long and endeared intimacy with the subject of this memoir; and his fellow-labourers, in seasons when the word was accompanied with the special influences of the Holy Spirit. Their testimony to his excellences, therefore, is the more valuable, since they speak that they do know, and testify that they have seen.

"Alexandria, April 29, 1839.

"My Dear Brother:

"It was while I was a student at the Theological Seminary, (Princeton,) in the year 1819, that on a certain occasion, when we were assembled for prayer, some brother in reporting the state of religion abroad, mentioned that there was a revival of religion in Mr. Patterson's Church, in the Northern Liberties, Philadelphia. It seemed to be received as a matter of rare intelligence from that quarter, and the impression was, that a very devoted and useful man was labouring there. From that time I felt an earnest desire to seek the acquaintance of James Patterson. An opportunity presenting, I visited him in company with a brother, and was happy to find every favourable impression fully confirmed. To a young student, uncertain how it may fare with him in future life, what can be more cheering than a smile of welcome from his seniors in the ministry. So it was

on this occasion. We felt ourselves under no restraint except that which is imposed by the ordinary rules of Christian courtesy, and by the presence of a devout minister of Christ. The power of such a presence, however mysterious, is a reality. The pious heart has felt it. The sinner has instinctively recoiled from it. His young and lovely family were then around him, in which he seemed to take a delight, which well corresponded with the ardour of his attachment as a husband, and the fondness of his affection as a father. Those domestic attachments, however, strong as they were, did not beguile him from the sphere of his great duties; from the chosen service of his Leader and Lord. He had another family. Of this, too, he was the active and anxious father. It was a part of the flock of Christ, which he purchased with his own blood, and as a kind and assiduous shepherd did he watch over its interests. When on the Sabbath, having finished the morning service, he came down from the pulpit, I observed with what eagerness the members of the flock pressed forward to grasp the hand of the pastor. I could think of nothing but the holy 'salutations,' of which Paul speaks, or of the shepherd, who 'calleth them all by name,' and thus shows that he is not a hireling, who is 'put into the priest's office for a piece of bread,' but the cheerful servant of a Master, whose person he loves, and in whose service he delights. This was not a matter of form, but it was an *interfusion* of the hearts of pastor and people for Christ's sake. And those, who have been accustomed to think of the severer traits of his character, would perhaps have been surprised at that benignant smile, and that winning suavity of manner, with which at such a time he exchanged greetings with his spiritual children. To one he would say, 'Be faithful, be faithful: pray much, pray much.' To another, the happy expression of whose countenance translated the thought that was within, 'You

are rejoicing in the Lord. Do what you can for his glory. Remember the only true happiness is in labouring for Christ.' If the father of a family came along, of whom he stood in some doubt, then came the question, 'Do you pray in your family?—Tell me honestly.' The head would shake. 'You don't,—ah! remember what God says in the prayer of the prophet, Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name, for they have eaten up Jacob and devoured him. You are worse than a heathen. You are eating up the Church of God.' He could present that idea in public and private with irresistible force. To a Sabbath-school teacher:—'Do you love Christ enough to pray in faith for the conversion of your scholars?' And thus each would be received with some 'word fitly spoken,' and well adapted to the case of each. This was one—I will not say *secret*, for there is no secret about it—but one *means* of his success. He 'watched for souls.'

"During the summer of 1822, I accompanied him on a preaching tour, in Bucks county, where, at a previous visit, the Lord had, through his agency, begun a good work. His heart was very much interested for that whole region. He prayed much and earnestly for the people. He preached daily to the multitudes that flocked to hear. Many were trembling—many rejoicing. The revival went forward, and, what was remarkable, in the midst of an all-pervading disease; an epidemic actually raging in the township at the time, and almost depopulating some households. Young converts would praise God on those dying beds, to which they were suddenly summoned soon after conversion, and the hardened in sin would vainly lament their folly and wickedness, in putting off repentance under the very calls of the Holy Spirit. God preached in a most awful manner through the living, the dying, and the dead. Scenes of this

character commonly produce too much mental agitation and fear, to admit of the calm reflection and the clear conviction so necessary at such a crisis; but all things seemed then to combine in the production and perpetuation of the right state of feeling. The Lord did indeed 'stand up to plead with the people, even against them with the pestilence.' But mercy too, knocked at almost every door, where judgment had been permitted to enter, and spoke of pardon to the guilty, and salvation to the lost.

"About the same time, we visited Newtown, where our brother manifested great tenderness, and warned every one, night and day, with tears. His frequent custom was, when a young brother was with him, to put him forward, as it were, to open the terms of salvation to the sinner, when he would follow with such arguments and appeals, as seemed to convince and melt the audience. It was at one of these meetings in the village, that while preaching with great unction and power, his soul appeared overwhelmed with a sense of the guilt and the danger of sinners, and he gave vent to his feelings in a flood of tears, which almost choked his utterance. It seemed as if he must die, if sinners were not converted that night. He plead the cause of God with them as if it was the last time he would ever preach, and the last time they would ever hear. He besought and intreated them; he said he would lay himself at their feet, and beg them, *for God's sake*, (it was no trifling expression on *his* lips,) not to rush into hell to perish for ever. Many were awakened; conversions gladdened our hearts; the work spread. All this time the action of his mind on his body was so powerful as greatly to debilitate him, and to cause him often to exclaim with Jeremiah, 'My bowels, my bowels! I am pained at my very heart. My heart maketh a noise in me. I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.' If I

may extend this scriptural figure a little, whenever the trumpet voice of the Spirit was heard calling sinners to repentance, or summoning the 'sacramental host' to the holy war, it roused and fired this 'good soldier of Jesus Christ' to such a degree as yielded to no restraint, while there was any physical strength left, which could be expended on the field of action. On his return to the bosom of his family, he sunk into a dangerous sickness, from which it was not expected he would recover; but he had set in motion a train of influences, the continued operation of which did not depend on him. Had he then closed his earthly labours, he would have left an imperishable memorial in every renewed heart, and his death might have preached more effectually than his life. Indeed, a report of his death was circulated in the region, and it seemed to deepen the impression made by his living labours. It came to us, too, just after I had read to a religious assembly the following letter, dictated by him on his sick bed, and addressed to a pastor of one of the churches:

'Philadelphia, July 9, 1822.

'DEAR BROTHER:

'You must not calculate upon me. I was taken ill immediately on my coming home, and still remain so. Yesterday morning my complaint assumed the form of the dysentery, and I did not know but I should soon have been called to my Father's house. O, if my soul had been, like my body, in ruins, what would have become of me! Tell your people from me, that it is a poor time to get religion on a dying bed, when the body is crumbling down. Press it upon them to make their peace with God, now in health. If they put it off to a dying hour, they probably will remain for ever without it.

'Your brother affectionately,

'JAMES PATTERSON.'

"Then follow references to a variety of passages in the Scriptures, as to Judges xx. 26. 1 Sam. vii. 6., &c., all enforcing the duty of fasting and prayer, in view of the state of things. This subject of fasting and prayer for the promotion of holiness in the church, and the salvation of sinners without, I learn from our dear friend, Mrs. Patterson, occupied his latest breath. While approaching the very gate of heaven, and within, if I may so say, hearing distance of the songs of the Redeemer, waking or sleeping, he was still talking of the church's duty to *fast and pray*. With other great and good men, he esteemed fasting, as Jeremy Taylor says, 'the nourishment of prayer, the wings of the soul, the diet of angels, the instrument of humility and self-denial, the purification of the spirit;' and prayer as that which 'has saved cities and kingdoms from ruin, raised dead men to life, stopped the violence of fire, shut the mouths of wild beasts, altered the course of nature;—which made the sun to go from west to east, and the moon to stand still, and rocks and mountains to walk; and cures diseases without physic, and makes physic to do the works of nature, and nature to do the work of grace, and grace to do the work of God.' It 'moves the hand that moves the world.'

"I have never known more violent opposition among ungodly men to a work of grace, than was manifested to the revival of 1822. The most atrocious falsehoods were put in circulation against us, and many were enraged at the progress of the work, and even the persons of the ministers, which were repeatedly threatened with violence. But that was no uncommon thing for Mr. Patterson, at home or abroad, especially when a revival was in promise or in progress. He once remarked to me, that when he was not particularly engaged in making active invasions on the kingdom of the prince of darkness, very general politeness appeared

to seize on people, but as certainly as the great battering-ram of the law was put in motion against the walls of the enemy, people would meet him with a look of stern defiance, or a glance of scorn, or a smile of derision; and often at such times did he hear his name cast out as evil by coteries of the ungodly at the corners of the streets. In the midst of all, however, it was as true of him as it was of another eminent servant of God, whose brilliant career as an evangelist in the island of Great Britain, and in the American colonies, astonished the friends, and exasperated the enemies of God,

> 'That he who forged, and he who threw the dart,
> Had each a brother's interest in his heart.'

"He claimed no higher privilege, as he enjoyed no purer pleasure, than to be the means of saving the souls of his enemies, and laying them as trophies at the feet of Jesus. Signal instances of conversion from the most ferocious opposition to lamb-like submission, have been related by him to me. Of such facts he often made successful use in his public ministrations, considering them as providential illustrations of revealed truth, and as intended to glorify God, and impress the minds of men. Cases also of confirmed guilt and incorrigible obstinacy of opposition to the truth, visited by the judgment of heaven, were cited by him to show at once the hopelessness of a hostility aimed at the government of God, and the certainty that the wrath of man shall praise him, while the remainder of wrath He will restrain. I have ever considered it a poor compliment to the memory of a minister of Christ, to say, 'he had not an enemy.' This, indeed, is faint praise, for such a servant would seem to be above his Master, and such a disciple above his Lord. Not so lived and died the only immaculate being that ever walked among guilty men. And his most faithful and successful servants have most abundantly drank of the same cup, and

been baptized with the same baptism. On them have been showered the reproaches of the enemies of religion, for their Master's sake, 'who, when he was reviled, reviled not again.' There was one instance, at least, in which he went to visit a man at the peril of his life, for with the mingled malignity and ferocity of a savage, the man, whose wife was guilty of being anxious about her soul, and of attending religious meetings, had threatened to shoot him if he again ventured on his premises. This threat, however, did not deter him from doing his duty; accordingly, trusting in the protection of Divine Providence, he went to the house of the man, and found that his trust was not disappointed, for instead of violence, he received the confession of the man's deadly purpose, and administered to him a salutary admonition.

"The influence of the revival in Bucks county, was neither transient nor local, but permanent and wide spread. Were it pertinent to your biography, or appropriate to the limits which I have prescribed to myself in this letter, I might describe how, in the providence of God, this work of grace was connected with another of even broader extent and superior power in another region, thus illustrating the divinely-constituted principle, that it is of the nature of benevolence to multiply itself a thousand fold, and that no man, who with a single eye seeks the glory of God, can tell what incalculable good may, in the wonderful interlinkings of subordinate agencies, finally result from his sole and single labours. They might have been pursued amid many discouragements, they might have been overshadowed with many clouds, and at times have been almost renounced in despair, but then again the labourer would feel the inspiration of a divine energy, like that described in the fifth and sixth chapters of the second epistle to the Corinthians, and resume his toil with the full faith that there was no rest for him but in that final refuge of all believers,—the sanctuary of the grave.

Thus thought, felt, and laboured, our dear brother, even to the last, 'and being dead, he yet speaketh,' yes, and labour-eth, for in every living agency which he created, himself lives and labours, thus teaching us that the death of an eminent saint, instead of closing, or even abridging his power of usefulness, seals it, perpetuates it, enlarges it, and, as it were, embalms all his good qualities for the admiration and benefit of posterity. Even in the case of a man who has had prominent faults, if he has also exhibited eminent virtues, and especially an unquestionable desire to do good to his fellow-men, posterity reverses the review of his character which had been taken by the eye of contemporaneous criticism, like the observer, who by changing the position of his optical instrument, lengthens the distance, and diminishes the size and magnitude of those objects which before appeared so near and so large, as to engross his entire vision.

"The churches in the District of Columbia, as they shared largely in the occasional labours of James Patterson, enjoyed them with a keen pleasure, and remember them with ardent gratitude. I had the pleasure of accompanying him on his first visit to the District, in 1828. Protracted, or four days' meetings, were then unknown in the Atlantic churches. We came on the invitation of Brother Walton, then pastor of the Second Presbyterian church, in this city, who had determined on a *new* thing,—to set apart a series of consecutive days for constant religious exercises. His own views of that blessed season, you will best learn from a letter addressed to me by him, in 1837.* That revival led to the formation of a new church in the District, which has numbered its hundreds of communicants, and Sabbath scholars, its thousands of silver and gold for the benevolent objects of the day, and an interesting band of youth devoted to the gospel ministry, besides

* For this letter, see p. 149 of this Memoir.—Ed.

many beneficent influences, of an incidental character. His labours in this District, are a fine illustration of the principle already mentioned in this letter,—that of the *fruitfulness of benevolence*. His popularity was unbounded and unfailing; crowds flocked to the church in which he preached. Probably he was less opposed or abused, than in any other field in which he laboured. The First Presbyterian Church, in Washington, not only rejoiced in his occasional labours, but sought him as its pastor. During his visits here, he appeared in great strength. He gave himself up wholly to the work of saving souls, and upon almost every effort, the Spirit seemed to smile. In the pulpit, he preached with extraordinary unction and power; in the prayer meeting he prayed till all hearts melted; in the family he had a word for all its members, down to the humblest servant.

"A gentleman having called to see him at my house, as a matter of politeness, he spent at least an hour in endeavouring to persuade him to be reconciled to God. He would forget every thing else, even the very food necessary to sustain his body, amid its incessant toil and its consequent fatigue, while he discoursed in private or in little circles, with impenitent sinners on the great salvation, and warned them to flee from the wrath to come. They remember him with emotions of indescribable interest; those that were saved, because he was the messenger of salvation to them; those that hardened themselves, because they still remember the glance of that penetrating eye, the tears with which it was often suffused *for them*, the tones of that impressive voice, and the tender and earnest pleadings of a soul that was ready to make any sacrifice for their salvation. It is not a week since, in a large prayer meeting of Christians in Washington, I mentioned his name, and as I began to remark on the intense solicitude for the interests of the church, and the conversion of souls, which characterized his last hours, all eyes

seemed bathed in tears at the recollection of him, the fervour of whose prayers, and the assiduity of whose labours were so familiar to them. In the emotions of that meeting, I perceived a new illustration of the passage, 'the memory of the just is blessed,' and that the 'name' of such is 'as ointment poured forth.'

'Sweet is the savour of their names,
And soft their sleeping bed.'

"The example and the exertions of a good man in such a cause, furnish a theme for a volume, but I must not dwell longer on this subject, lest I intrude into the sphere of the biographer. If I may add a few concluding thoughts, I would say that, for one, I have ever held the character of James Patterson in the highest esteem and admiration. I will give you my reasons. No one can have failed to perceive that the exhibition of moral courage in scenes of difficulty and trial impresses those who witness it with elevated ideas of him who developes it. It is as much superior to mere military bravery, as the lofty qualities of the mind are to the attributes of brute force. A man may dash forward under animal impulses of such impetuosity, as show that he fears neither man nor God. But not such was the courage that distinguished our friend. His soul was so fully possessed of the fear of God, that there was no room in it for the fear of man. Few men ever appeared with more dignity and propriety than did he, when preaching, at a protracted meeting, to the late and present presidents of the United States. Never did a minister more faithfully deliver his message. When engaged in his ministerial duties, he 'knew no man after the flesh.' One object filled his eye and fired his heart—*Christ, and him crucified.* This was the holy, burning theme. If he preached the law, and no man made its claims more transparent, or its penalty more dreadfully

obvious and certain, it was that it might urge the sinner to Christ. If he preached the gospel, it was because he loved to bring the good tidings to the sinner. If he was severe upon the faults and neglects of professing Christians, it was because he longed for a high standard of piety in the church. If he scrutinized the pleas and dissected the excuses of sinners, it was that they might not be deceived to their eternal ruin. The truth, not the man, entered the soul, and created trouble there.

"Love is active; it does not let the heart sleep. It is *ingenious*, and is ever devising ways and means for the promotion of the happiness of its object. It is *jealous*, therefore unwilling any harm should come to that object. It is *laborious*, being willing to undertake any work. Finally, it is *persevering*, overcoming all obstacles. Think, then, of divine love, operating in the heart of a holy man, and constituting its very vitality. This accounts for the multitudinous ways in which he sought to *do good unto men*. He had the essence of heaven-born religion in his soul—*good will to men*. This made him jealous of the cause of God; laborious in it; persevering, even unto death. He was willing to undertake any work, however humble, which promised to bring glory to God. The question was not asked by him, 'What will men say of this?' but 'How will it please God? how will it look in the day of judgment.' Whatever differences of opinion were entertained on other points of his character, I do not believe there is a man who will not award to him an unsullied Christian integrity, undeviating sincerity of soul, and a most disinterested love to his fellow men.

"His death was beautifully fitted to his life. As the latter was conscientious, the former was peaceful. As the one was filled with activity, the other was indeed a *resting* from earthly labours, and a ratification of the promised blessing. If his life was a scene of trial, his death was a holy triumph.

If in that life he had incessantly spoken for Christ, he needed not to add any further testimony at his death. In that previous sickness, a year before his death, from which he so unexpectedly, and, I may add, *reluctantly* recovered, he had, as he told me, the most delightful views of heaven, not only as a holy and happy place, but as giving unceasing *employment* to the blessed ones; the beings there appeared to be innumerable, and all as busy and active as they could be, spreading themselves in countless multitudes over the delectable mountains, which rose in the distance beyond a little rill of death, and inviting him to join them in their happy employments. 'It seemed,' said he, 'but a step between me and heaven. I longed to go and be with them; I could have leaped over Jordan, and with one bound been among them; and the only thing that drew me back, was the remembrance of my wife and children, whom I should have to leave in this world.' It was thus that the *husband* and the *father* contended with the *saint* ripe for glory: but that 'sickness was not unto death, but for the glory of God.' He submitted to return once more to the embraces of his affectionate family. You will describe the rest. I consider myself more indebted to him than to any man on earth for luminous and practical views of the great duties of a Christian minister. I have laboured with him in many a scene of recollected joy. I am witness to his faithfulness and success in winning souls to Christ. I have participated in the gladness which his presence as a minister of Christ has thrown around him; and, by the grace of God, I hope to meet him once more in that pure world, for which, while he daily lived himself, he also sought to prepare thousands of his fellow travellers to eternity!

"Your affectionate brother in Christ Jesus,

"J. N. DANFORTH."

"Brooklyn, February 18th, 1839.

"REV. AND DEAR SIR:

"In reply to yours of the twenty-sixth instant, requesting some written recollections of the late Rev. James Patterson, I am very happy to furnish, if that will be at all availing, the following remarks and attestations.

"His character is too well known, to need, from any of us, a formal averment of its excellence. From the summer of 1813 till that of 1816, and especially for a full year previous to the latter date, I was favoured with his friendship and intimacy. In times more recent, I have seen him only occasionally; and only to increase or confirm my impressions of his worth. As a man devoutly pious, sincerely and purely Christian, and communing daily and practically with God our Saviour, I may say that I never knew his superior; very rarely, if ever, his equal. As a minister of the gospel, who was more devoted, exemplary, consistent, sound in the faith, or evidently prospered by Him who *giveth the increase*, and *holdeth the stars in his right hand?*

"His gifts were indeed peculiar. The cast of his mind and manner was his own; and while we contend, not for a faultless paragon, and are sensible of some imperfections, it is but just to say, that the assemblage of his qualities, moral and intellectual, constituted a man of whom the church and her Head had need; a man who was a treasure to his country, an ornament to the cause of piety, and a blessing to the noblest interests of mankind. Perhaps no person of intelligence could really know him, and doubt either the reality of the Christian religion or the fact that he was genuinely and eminently a Christian. I feel competent to say this, from personal knowledge; and I say it cordially not only, but pensively too, when I reflect that my dear and honoured friend, my co-labourer, my brother, and my pastor, is no more with mortals. Heaven has been the gainer, but earth

has been deeply the loser, by his deplored removal. Few have left a purer or a richer fame, or will be more remembered with unfeigned affection. He lived many lifetimes in one, and his memory is blessed.

"His orthodoxy was of the *most straitest sect* in its origin; it was always substantial and true, but happily modified by his scriptural reading and deep-toned piety. When I first knew him, he was a strenuous assertor of the utter and total inability of men, and of the dogma of atonement limited to the elect alone. But his scriptural piety constantly qualified and mellowed his doctrine. To deliver his message, as a preacher, incorruptly, and with faithfulness, was the aim of his single eye and heart, in the pulpit. Theories, and those who make them, were there forgotten; or eclipsed by the reflected brightness of Jehovah, as the Saviour and the reigning God. He would offer salvation to men, with solemnity, importunity, and directness, in the name of Jesus Christ; little recking of his own system, as such, or of that of others. He thought the gospel was its own apology; and that the truth of God was good enough for his creatures, as it was ever the only proper instrument of warfare for his servants. He was largely and richly scriptural in his preaching. He was a miner in the recesses of the inspired originals, and all his liberal attainments seemed consecrated to the evolution of *the mind of the Spirit*, from the very words of his own inspiration. His preaching was imaginative, bold, earnest, powerful and direct. He could arrest the attention of an audience, and often retain and reward it with continual richness of thought and illustration.

"His forte was in addressing the unconverted, and in converting them, rather than in edifying saints *in their most holy faith*. His sympathies were holy and strong; his be-

nevolence lively and unfeigned; his tenderness subduing and subdued.

> 'He loved the world that hated him; the tear
> That dropt upon his Bible was sincere.
> Assailed by scandal and the tongue of strife,
> His only answer was, a blameless life.
> And he who forged, and he who threw the dart,
> Had each a brother's interest in his heart.'

"His ministry was very successful. He is supposed to have been, in the hands of God, the sub-agent of his purposes in the conversion of thousands. For this he lived, read, studied, prayed, watched, laboured, fasted, suffered and endured to the end. In the winter of 1815 and 1816, in a revival that many will remember, and in which I was with him in labours and in joys, his character continually rose in my estimate, and rose, I think, in similitude towards heaven. For seventy evenings in succession, without one intermission, and with three services on the Lord's day, and prayer meetings very many, he and I, mainly together, addressed, in public and private, hundreds and even thousands of awakened and solemn inquirers. Each communion witnessed the accession of a large company, say seventy, eighty, ninety, one hundred, and sometimes, I think, over one hundred, added to the church, hopefully of *such as shall be saved.* Few men in our day have lived so much for revivals, and in revivals, as he. He was no visionary. His piety was influenced by *truth and soberness.* He felt his dependence on God, and aimed at his glory in all things; and God, his own God, eminently honoured him. I had rather, by infinite, have his premium, when the Son of man awards it, than that of all the doctors of controversy and hyper-evangelical orthodoxy, that ever disparaged, maligned, or envied him.

"And was he envied? Indeed he was! Some dignified and pompous men, whose usefulness is all in the abstract, and whose piety seems to delight in vexing them that labour for Christ—men who never had one *seal to their ministry* TO HIS HUNDRED, could injure and degrade him—but, I am not his avenger! though I knew his spirit, when it was bleeding, on many occasions, at the wounds of *false brethren*. He ingenuously abhorred their persecuting ungodliness under the visor of pre-eminent piety and wisdom. One cannot but think of the contrast they will show, when stationed with him before the Supreme Arbiter, in the world of retribution. *The first shall be last.* Ranks and relations shall be changed.

"He had a heart to feel the miseries of our church, and an eye to see the real causes that, blameably, induced them. Bigotry, intolerance, party-spirit, high-churchism, an overweaning and sanctimonious preference for self; and these, joined to a pseudo-orthodoxy, a false and antinomian view of the doctrines of grace, making fatalism of the purposes of God, mistaking passivity for piety, and presumption for faith; these were the elements, in his view, as in ours, of that heresy-hunting calumny and excinding wickedness that have lately riven and desolated our once incomparable Zion. For these he wept like Jeremiah, living to see the captivity of Judah completed. But he *rests from his labours, he sleeps in Jesus, he weeps no more.* Many a drone survives, where labourers like him are few. In the great day, I suppose that popes, cardinals, prelates, and all the self-dignifying of our own communion, will yield to him precedence at a viewless distance, by hundreds and thousands; to say nothing of heroes, poets, orators, nobles, monarchs, and other flimsy glories of the earth, who will vanish in the contrast as bubbles in the noon-tide glory of

the sun! Whitefield was his model, and he much resembled 'that seraphic man.'

"*But the end of all things is at hand. Let us therefore be sober and watch unto prayer.* Let us, my brother, be admonished of the future, by the voice of truth, and live for him who died for us. I am glad that the public are to have some printed memorial of our dear departed friend; and if this letter is at all suited to your object, you can use it at your option. Let his mantle remain with us. It will do us good. With affection and respect,

"Your friend and brother in Jesus,

"SAMUEL HANSON COX."

CHAPTER XVI.

THOSE who have heard of the fame of Mr. Patterson as an eminently useful minister of Christ, but who have never had the opportunity of listening to his pulpit exhibitions, will, we are persuaded, be gratified with having placed before them a specimen of his style of sermonizing. And those who sat under his ministry for years, or occasionally heard him preach, will not be less pleased to possess some such memorial of him as a preacher. To gratify these, and also to contribute to the usefulness of this memoir, we place before them a sermon of his, preached in behalf of the Young Ladies' Missionary Society of Philadelphia, in the First Presbyterian Church of this city, on the 26th of February, 1826, and which was published by said Society. It will give the reader but an imperfect idea of his qualifications for the pulpit. His whole personal appearance, his piercing eye, his full and sonorous voice, and his impassioned earnestness, gave a power to his preaching, that will not be felt upon a perusal of his printed sermon.

The discourse, however, is a powerful appeal in behalf of city missions, and claims special attention from those Christians to whom God has entrusted wealth as a talent to be employed for the promotion of His cause. The professed friends of the Redeemer, who have been munificently endowed with this means of doing good, we think cannot read this discourse without profit. Though it was preached several years since, it is still seasonable.

SERMON.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."—PROV. iii. 27, 28.

The wise man, in this chapter, after an encomium upon wisdom generally, returns to the particular precepts of wisdom. From the fifth verse, downwards, he speaks of the precepts of the first table; the worship and fear of God. At the twenty-seventh verse, which is the text, he speaks of the precepts of the second table; our duty to man, and particularly benevolence towards our neighbour.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."

Withhold not *from them to whom it is due*, i. e. to the lords or owners of it, for so the Hebrew word means.

One translates it thus: "withhold not a favour from its lord, i. e. from the poor man to whom it is due."

Withhold it not. That implies that it is due, and called for; but that the hand is drawn back, and the bowels of compassion are shut up.

The following particulars seem to rise out of this subject:

I. That we owe a debt to the poor. And a particular item of that debt is, to have the gospel preached to them.

II. The sin of withholding a just debt, when "*it is in the power of our hand to pay it.*"

III. The danger of putting off payment until to-morrow, "*when we have it by us.*"

I. We are to show that we owe a debt to the poor. And we shall confine ourselves to that item of the debt, viz. to have the gospel preached to them.

And this we shall show, 1st, *From reason*, 2nd, *From revelation.*

1st, From reason. If there be wealth enough in the world, to have the gospel preached to "every creature,"

then surely it is reasonable that it ought to be preached to every creature. For it is a greater good, than any thing beside, that can be done for the poor, both for soul and body, for time and eternity.

And who will say there is not wealth enough in the world? Or who would dare to say, that it ought not to be used for this, in preference to every other thing. There is water enough in the seas to refresh the whole earth; there are medicines enough, either herbs or minerals, in every climate, to heal all the diseases of that climate. Who provided these? God. So God has provided wealth enough in the world to have the gospel preached to every creature. The debt due, then, is particularly from those who possess this wealth. And it is due proportionably "according to that a man hath, and not according to that he hath not." 2 Cor. viii. 12.

Rich men seem to be designed for the moral world, what clouds are to the natural. The design of the Creator by the clouds, seems to be to treasure up in bottles, as Job says, (xxxviii. 37,) the superfluous rain, till there is a demand for it to be poured out on the earth. And aside from this the clouds would seem to be useless, and without design. So rich men are God's stewards, where he treasures up the superfluous riches, to be kept by them till there is a demand for it to refresh some part of the moral world. And aside from this, rich men, *as such*, seem to be useless, and without design, in God's great plan. For what profit is it for a man to be rich, without using his riches for God? We answer, it is no profit; but a most serious injury.

And the providence of God, in maintaining a proper equilibrium in the natural and moral world, is very analogous. For instance, a cloud overcharged with electricity, becomes instantly dangerous; and mortals, and their abodes, are threatened with destruction. But God interposes by thunder and lightning, equalizes the clouds, taking electric matter from one, and giving it to another; and thus restores to the atmosphere that purity and healthiness so necessary for man. So does he equalize the riches in the moral world, by exacting a debt from the rich, and paying it to the poor. And if they refuse to pay this debt, then by his controlling providence, he takes away their riches and passes them

into other hands, and so *still* continues to bring about the health he designs for the moral world. For if a miser would continue to increase in riches for a few generations without a right disposition to use them; and the same disposition of covetousness and penuriousness increases in his posterity, by the end of the third or fourth generation, the possessors of such overgrown fortunes would be monsters in society: they would be perfect Nimrods on the earth, and like clouds overcharged with electricity, threaten destruction to the world.

But to prevent this evil in society, God, by his equalizing providence, takes all these riches out of the hands of these unjust stewards, ere they arrive to the third or fourth generation, and passes them over into the hands of strangers. Thus he breaks the arm of tyranny and oppression which they would wield over society.

The late Dr. Dwight, who was an observer of human nature, frequently used to make mention in his lectures to the students, of this rotation of property.

He used to say, that in the place where he was born and brought up, many of those who were the rich men now, were poor children when he was a boy; and *vice versa*, the sons of those who were the rich men when he was a lad, were now the poor of the place. I know this to be a fact in many caes where I was brought up. Yet this is a rapidity in the rotation of riches, which we believe is unusual. But that many instances, even of this *rapid rotation*, do occur, no man can doubt that believes his own senses. They are at best a short-lived possession. And they alone, of all our earthly comforts, are represented by God as making themselves wings, and which often fly away. Prov. xxiii. 5.

Thus it appears from reason, that there is due from the rich to the poor, a debt, which *they ought not to withhold*, if they wish to perpetuate their riches among their posterity.

2. We were to prove this from revelation.

Among the last words of our blessed Saviour, he said, "Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15. Now, if we must send it to all the world, much more should we send it to the poor that are at *our own* doors. But surely it is not necessary for me to dwell upon this. The whole New Testament is evidence

that we owe this debt to the poor. The lives of all the martyrs and primitive Christians are evidence on this point. They strained every nerve to pay off their portion of this debt during their life time. To accomplish this they sold their estates, and laid the money at the apostles' feet.

And every thing on the part of God is completed, that *the poor should have* the gospel preached to them. Before Christ left the earth, He exclaimed in the presence of thousands, *It is finished.*

And God makes His appeal to the world, thus: *What more could have been done for my vineyard that I have not done?* Nothing then is wanting, but that man should pay what is due to his brother man, and all would be well. Heaven would then commence on earth. And the day is not far distant, brethren, when the rich will feel as conscientiously that they owe this debt, as any other they ever contracted, and that it will be equally unjust not to pay it.

II. We were, in the second place, to show the sin of withholding a just debt, when it is in the power of our hand to pay it.

This debt which you are called upon to pay is named a *just debt*, because *assessed on you* by God your Maker, and due to his poor.

The sin of withholding it arises from this, viz: God has put it in the power of your hand to pay it. And God demands it. If a sum was assessed on your property to support the government,* who would refuse to pay it? And if he did, whose goods would not suffer? And is the assessment made by Christ to support his kingdom and government, less important? And shall not our goods suffer

* There are persons whose taxes to support a human government amount annually to one hundred dollars, perhaps, or more; and these very persons do not contribute perhaps one-fifth of that annually to support the kingdom of Christ. Now, QUERE. A person that is a member of both governments or kingdoms, and to support Christ's gives but one-fifth of what he does to support a human government; is this *his estimate* of their comparative worth? Or can a professing Christian be said to *prefer Jerusalem to his chief joy*, while he annually gives less to support the kingdom of God than that of men?

if we do not attend to it? If we withhold, will not He punish us in the thing we withhold? Is not this the process of all governments? And is it not peculiarly God's mode to punish *in* that thing by which we sin? In earthly governments we act rationally and consistently. There men are compelled to give according to their wealth. But in Christ's kingdom, where men are left to the freedom of their own will, the very glory in which they hold their existence, there they act irrationally and inconsistently. For frequently the poor man has to give more than the rich, or the cause would suffer.

First. Then the disgrace we bring on ourselves in the eyes of society, if we refuse to pay this debt.

Christian brethren, you may withhold, but you cannot keep disgrace from attaching to your character in the eyes of your fellow men. Justice is one of the noblest traits in the character of man.

There are instances of men, who, refusing to pay a just debt when they could have paid it, by taking advantage of the law, and so rioting on that which was not their own, have brought down the indignation of society so heavily upon them, that they could not endure it. And they have either murdered themselves, or fled to some place where their character was not known.

A miser, who withholds merely through the love of money, is a character never loved or respected in society, but gets a name which is full of every thing mean and low, viz. *a poor creature.* This is the appellation usually given him. And he is, indeed, to all intents and purposes what the word *miser* originally means, viz: wretched. Wretched indeed, with all his riches, is the *miser.*

1. The sin of withholding in the sight of God.

This appears first, in the little love you manifest for the soul of your neighbour: preferring the short enjoyment of your money to his eternal life. How awful is this contrasted with the love of God and of Christ! "Though Jesus was rich, yet for our sakes he became poor; that we through his poverty might be made rich."

And the apostle says: "Hereby perceive we the love of God; because he laid down his life for us." Then he draws this inference. "And we ought to lay down our lives for the brethren. But whoso hath this world's good,

and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 16, 17. Oh how different the love of God from that of unmerciful and unbenevolent men! He laid down his life for souls; and he asks them for a *little only* of his *property*, which he hath treasured up in their hands to instruct the souls for which he died. And can you withhold this just debt, without offending him? Will he hold you guiltless if you shut up your bowels of compassion from a needy brother?

Oh, how grievously you sin in the sight of God! That you should prefer the indulgence of a little lust in *dress*, or *show*, or *eating*, to the eternal happiness of the soul of your poor neighbour. That you would rather that his soul should *lie eternally in hell*, than curtail a few dollars from your lusts, to pay a poor missionary, whilst he instructs him in the way of life.

This is *genteel* sin, indeed, with a high hand! You have it in *your power* to pay it, and yet withhold a just debt. And *can* God look on this with indifference? Can he permit you to retain those riches of his, which you constantly pervert from a right use? He cannot, if he be just. And this is the *cause* of that rotation of riches. He takes them out of the hands of unjust stewards, and puts them into the hands of others; or permits them to make to themselves wings, and fly off into the air. How often have we seen whole estates dissolved in the flames in an hour or two, and fly away for ever beyond the reach of their possessor! If men would use riches right, we see no reason why they should be taken away from them, more than grace. But the gifts and graces which God bestows, sooner or later, if abused, shall be entirely taken away. Christ instructs us so, in the parable of the pounds. The man that abused his one pound, had it taken from him, and given to the man that had ten. And when the people marvelled, saying, Lord, this man hath ten pounds already; Christ replied, *I say unto you, that unto every one that hath shall be given;* i. e. every one who makes a right use of what I have entrusted with him, shall have still more. *And from him that hath not, even that he hath shall be taken away from him;* i. e. he who makes no good use of it, shall be deprived, even of that which I had given him. Luke xix. 26.

3. The pain it gives to our neighbour, to deprive him of his own. And justice will surely require, that his children, hereafter, should take it from our children.

To deprive us of that which is strictly our own, by overbearing wickedness, creates in us a pain which we *cannot* describe. There is a keenness or sharpness of edge about such pain, which is altogether indescribable. Hence, persons writhing under it, universally appeal to God for redress. Even the wicked themselves do so.

How often do you hear wicked men say, under such unredressed grievances, "We thank God there is a judgement day coming, when all these things will be set right."

But that pain is not confined to this earth. It will live and thrive in his immortal soul through all eternity. And is this a light pain for you to inflict on your neighbour? He has a right to demand the gospel of you. God has given him this right. For it is in your power to give it to him; and in so doing, it would not impoverish you, but would greatly enrich him indeed. "Withhold not good then from them to whom it is due; when it is in the power of your hand to do it."

And, oh, before you withhold it, take one look, one solemn, one serious look, at *the everlasting misery of a damned soul in hell, which you might have redeemed, by not withholding that good which was due him.* And do not doubt of your charity being blessed to the end contemplated. For that very charity which you so nobly and generously granted, when we appealed to you two years ago, has been blessed, as we have reason to believe, to the conversion of souls, now ripening for heaven. And are any of you sorry *now*, that what you so liberally gave *then*, is put out at such an interest as this, viz: ripening souls for a blessed immortality? Yes, and souls too, that were then the very filth and dregs of society, now are clean and neat; *clothed in their right mind, and sitting at the feet of Jesus.*

Then, brethren, in behalf of the great *Lord and Householder*, whose is all the wealth, we ask a loan of you this night, for his poor. "For he that hath pity upon the poor, lendeth* unto the Lord; and that which he hath given, will

* *Lendeth.* The Hebrew word signifies to *loan on interest.* So that the lender makes the Lord his debtor. For the Lord inter-

he pay him again." Prov. xix. 17. "And he that giveth to the poor shall not lack." Prov. xxviii. 27. Now, if you can have the comfort of giving, without lacking any thing, who will withhold? Did the widow's *handful of meal*, or *cruise of oil*, lack any thing by giving out of it to the Lord's servant? And cannot God, who made that oil and that meal to increase as fast as she used it, make your estate to increase as fast as you use it for Him?

But, brethren, if we do withhold what is due our neighbour, and thus so cruelly treat him, *Justice will* surely require that his children *hereafter take it from our children.*

Now this is just, we ourselves being the judges. For if a man notoriously dishonest deprives us of a just debt, we almost inspiredly feel that what he has taken from us, can never prosper with his posterity. And this is really the sentiment of the Bible. Job xxvii. 13. "This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty, viz: If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread, though he heap up silver as the dust; and prepare raiment as the clay. He may prepare it, but the just shall put it on; and the innocent shall divide the silver."

Such is the heritage which oppressors of the poor leave their children. Their silver is taken from them, and though large estates were laid up for them, the time will come when they shall not have even bread enough to eat. And again the Scripture says, *The wealth of the sinner is laid up for the just.* Prov. xiii. 22. And Providence shall so order it, that good men shall come honestly by that wealth, which the wicked came dishonestly by: withholding it from those to whom it was due.

And again speaking of the avaricious man, it says, Job

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prets a good done to his saints or his poor, as done to himself. Others interpret the passage thus: Mutuum dat Dominus cui qui miseratur pauperis; i. e. the Lord loaneth *to him* that pitieth the poor; for wealth is, as it were, a *loan* or a *deposit*, given by the Lord to rich men, that with it they may do good to others. But which ever way the passage is interpreted, *alms-giving* is the surest and safest way of thriving. For the Lord will repay, or replace, what is given or loaned.

xx. "He hath swallowed down riches, but he shall vomit them up again. God shall cast them out of his belly. That which he laboured for, shall he *restore;* according to his substance shall the restitution be, and he shall not rejoice therein.*"

Here by greedily swallowing them down he seems to have them in firm possession, and enjoying them. Yet there is a process in God's providence, by which either he or his posterity must yield them up again to those to whom they are due. And though at his death he thinks that he leaves his riches in secure and productive funds, in perpetuity to his posterity for ever: yet hark what God says about them. "The increase of his house shall depart; and his goods shall flow† away, in the day of God's wrath: his substance shall not continue; neither shall he prolong the perfection thereof upon the earth: Why? Because he hath oppressed and forsaken the poor." Job xv. xx.

Thus, so short-lived is the portion which the rich, unbenevolent, unmerciful men leave their children.

Surely then if we withhold from our neighbour what is due; justice will require that it be taken from our children, and given to his.

III. And last head. The danger of putting it off till to-morrow.

"Say not unto thy neighbour, Go and come again, and to-morrow I will give; when thou hast it by thee."

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* Shall not rejoice therein. Dishonest persons, who take the advantage in dealing, cannot always rejoice. There is a time when they shall weep and wail. This fact fell under the writer's notice. A woman, for many years, had sold out of a measure that was too small. On her death-bed she was in awful distress, and seemed as though she could not die till she had revealed her own *shame* and *iniquity;* and finally confessing her wicked manner of living, she said that through avarice, and excessive love of money, she had one small stave taken out of her measure, and out of that unjust measure she had sold for years.

† The figure to *flow away*, is borrowed from the waters of a river, which flow by and cannot be stopped. So many great estates got together in an ungodly manner flow off, and *cannot be held together.* Like the waters of a river, it may be dammed up for a little while, but it will burst through with only more violence and flow off.

The sin of refusing our neighbour what is his due when called for, arises from this, viz. *thou hast it by thee.* Now why say, Go and call to-morrow, and I will give; when thou hast it by thee?

The only possible reason that can be assigned is the love of money. The heart idolizes it, so that it is not willing to part with it, if possibly it can be retained. And by sending them away, the covetous and unmerciful man hopes that something may transpire that they may never call again, and so he will get rid of giving.

And this, brethren, is that "love of money which is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. For they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown* or βυθιζουσι engulf men in destruction and perdition."

If a person will withhold from God, when he has it by him, and his judgment is convinced that he ought to be benevolent; it is so demonstrable a proof of a *bad heart,* as to leave no hope that such a person ever can be saved. For this is that very *covetousness* which the Scripture calls idolatry,† which excludes a man from heaven. For it expressly declares, that "no covetous man, who is an idolater, hath any inheritance in the kingdom of God."

Then let none of us say, *call to-morrow,* and I will give. To-morrow we may not be *alive.* What is our life? It

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* It is a metaphor taken from those who are overwhelmed in the waves, and by which, is signified that covetous men evidently perish, without any hope of salvation. Just as those, who are in the middle of the waves, and unacquainted with swimming, to whom no hope of aid appears.—*Leigh. crit. sacr.*

Covetous men, are profoundly immersed; or as is said, *over head and ears in sin.* And it signifies such an immersion as leaves no hope of salvation. Talem significat immersionem; quæ nullam salutis spem reliquam facit.—*Grotius.*

† Colos. iii. 5., and Ephes. v. 5. Such persons make Mammon their God, being supremely fond of money. It holds the place in their heart and affections which God should hold; hence it is called an idol, because it engrosses their heart and affections, and they are called idolaters, because *they give it their heart and affections,* and thus worship it instead of God.

is but a vapour in our nostrils. Then let us do the duties of the day while it is called to-day.

2. To-morrow we may not have it *by us*. It may not be in our power. How many riches and how many estates during the night have taken wings and flown away for ever beyond the grasp of him that owned them, and left him *unable* to do a duty, which, the day before, he could have done, and might have for ever enjoyed its reward.

Samuel's ghost said to Saul, "the Lord hath rent the kingdom out of thine hand,—and to-morrow thou and thy sons shall be with me." Then let us not boast of to-morrow, for we know not what a day may bring forth.

And now, dear brethren, if you are rich, and put us off, and continue to be unbenevolent and unmerciful, O let me entreat you to remember this warning of your Creator. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." James v. 1.

INFERENCES.

The first inference we draw with respect to the rich, who are uncharitable, and will not use their Lord's money as he commands, is this; viz: that God will take from their posterity all their riches, and cause them to pass into other hands.

This inference is a corollary from the justice of God, in his providence. For if God be just, he cannot suffer riches to continue in that family which constantly perverts them from their right end. For it would not be doing good, either to the individual *family* or to the world at large, that *they* should be continued. For a family increasing in such sentiments, for two or three generations, would not only "*kick against God;*" but would arrive at an inexpressible degree of wickedness.

Jeshurun waxed fat, and kicked against his Maker.

Second Inference. That the property of such rich and

uncharitable men *should* be taken away from their children, is both *merciful* and *just;* they themselves being judges.

First, Merciful. Is it not merciful that God should take out of the hands of your children, any thing by which they would ripen for a greater destruction?

If you have lived and died uncharitable, you have not taught them the worth of that grace: and they will live as you did, and value religious charities as you did. The Bible is express on this point, "Train up a child in the way he should go, and when he is old he will not depart from it." But you did not bring them up religiously to value, or practise charity. Hence, how can they practise that, which they have always been taught by you to value as mere naught.

Nothing then is left for God to work upon, with respect to your posterity. He is driven to the necessity of taking it out of their hands.

But it is also just; yourselves being judges. Suppose that any one of you was the "*rich man*" mentioned in the gospel, (Luke xvi.) and had stewards under you, to whom you had put out sums of money; and you found that they were wasting it; i. e. not in the grossest profanity or wickedness, but misapplying it; not using it as you had commanded; would you continue their stewardship? Or would you take it from them, and put it into the hands of others? You say you would be unjust to yourself to continue them. You would take it from them, and put it into the hands of others.

And shall God be less just than man?

Third Inference. The true way to secure the perpetuity of our riches to our posterity, is to be merciful and benevolent; *always liberal to the cause of Christ:* and so secure his friendship.

This is the sentiment of the Bible. The rich man that does this from a right motive, shall be *blessed in his seed* after him. "Blessed is the man that feareth the Lord; that delighteth greatly in his commandments. His seed shall be mighty upon earth—wealth and riches shall be in his house—he hath dispersed his alms abroad; he hath given to the poor: his righteousness remaineth for ever." And the rewards of it flow to his posterity on the earth;

according to the second commandment. "Showing mercy unto thousands of them that love me, and keep my commandments."

"As pity dwells within his breast
To all the sons of need;
So God shall answer his request
With blessings on *his seed.*"

"A good man showeth favour, and lendeth: he will guide his affairs with discretion;" i. e. Christ enables him discreetly or judiciously to manage his affairs. So that by "giving he doth not impair, but rather maintain the good estate of his family."

His *liberal* favours he extends,
To some he gives, to others lends;
A *generous pity* fills his mind;
Yet what his charity impairs,
He saves by *prudence in affairs,*
And thus he's just to all mankind.

His hands, while they his alms bestowed,
His glory's *future harvest sowed;*
The sweet remembrance of the just,
Like a green root, revives and bears,
A *train of blessings for his heirs,*
When dying nature sleeps in dust.

Solomon says, "a good man leaveth an inheritance to his children's children." Prov. xiii. 22.

And David says, during a long course of observation, he had never seen "the seed of the righteous begging bread." Psalm xxxvii. But many of us have seen the seed of the rich and uncharitable begging bread.

It follows, then, that by habitually exercising that liberality which the gospel requires, and which *most men* think will impoverish their families, is the best way of laying up and securing a provision for them. For there are so many ways in which a man may lose his property; by the winds —the waves—the failure of some, and the cheating of others, that no human wisdom *can* foresee or prevent it. *God alone* can speak to the winds or the waves, when your ship is foundering: or to the consciences of cheating men and make them just. So that what scripture reveals on that subject will for ever be true. "The Lord maketh

poor, and maketh rich: he bringeth low, and lifteth up." 1 Sam. ii. 7.

Then, if none but God can prevent the loss of our property, surely it is wise to make him our friend, by devoting to him liberally of all our substance, that he may preserve to us the rest, and secure it to our posterity.

The history of liberal and charitable men, whose property has been preserved to *their* children for ages, and that of uncharitable men, whose property has early been taken from *theirs*, forms a most instructive lesson to us on this subject.

Fourth Inference. How sorrowful, how melancholy the reflection, that all the property, which *unmerciful and uncharitable* men, are raking and scraping together, as poor muck worms* of the earth, shall by and by, *all rise* up as

*Evertêre domos totas optantibus ipsis
Dii faciles: nocitura togâ, nocitura petuntur
Militiâ. Torrens dicendi copia multis,
Et sua mortifera est facundia, viribus ille
Confisus periit, admirandisque lacertis.
*Sed plures nimiâ congesta pecunia curâ
Strangulat.*——Juven. Sat. x. 7—13.

The kind gods have ruined whole families at their own request. In peace, in war, we pray for what will destroy us. An abundant fluency of speech, has ruined many; and the orator has been undone by his own eloquence. Milo,† relying upon his strength, and his wonderful limbs, perished: *but money scraped together, with too much care, has destroyed more* than any, or all of these put together.

Prima ferè vota, et cunctis notissima templis
Divitiæ ut crescant. ut opes; ut maxima toto
Nostra sit arca foro. Sed *nulla aconita bibuntur
Fictilibus.* Tunc illa time, cùm pocula sumes
Gemmata.——Juven Sat. x. 23—27.

Our first prayers commonly, and what all our temples ring with, are that *our* wealth, and *our* fortune may improve; and that our money chests, may be the *largest* in all the forum; but *remember*

† A mighty wrestler, born at Croton, in Italy: but presuming too much upon his strength, he would try whether he could rend in sunder a tree, which was cleft as it grew in the forest. It yielded at first to his amazing strength, but closed presently again, and catching his hands, held him till the wolves devoured him.

if it had wings, and fly away out of the hands of their posterity for ever, and leave them pennyless upon the earth, without the favour of either God or man.

Then the grand houses—grand dress; and princely equipage, will all be changed, and they will go down to the lower end of society in disgrace. "For the poor is hated even of his own neighbour." Prov. xiv. 20.

Several such reverses we have found in this very city. The children of parents, once rich and flourishing, now living in the suburbs, in rags and wretchedness.

Not long ago, a pious lady who had been out loaning tracts among the poor, said, "Who do you think we saw? ——Why we saw Mrs. ———, the daughter of Mr. ———. And she was ashamed to see us; for she was all in *rags;* living out in the suburbs." And she added, "I recollect a few years ago, when she was young, that she was very *beautiful*, and a *great fortune.* And it really made my heart ache to look at her;—so reduced and so changed."

And, there are not wanting instances in this very city; of the children of parents, once rich and full; and who cared little about God, or mercy, or benevolence; and these very children indulged themselves in all that their hearts could wish; travelling over half the globe, visiting all the fashionable places on the earth; London, Paris, Naples, Rome, Venice, &c., and returning home, and before one *short life* was ended, ran through all their estate, and died in poverty. And those who were their particular friends while rich, in their poverty feigned not to know them.*

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that poison is never drunk out of earthenware: then suspect the draught when the cup is set with jewels.

* Since writing this sermon, a pious man mentioned to me the following:

"Where I was born and brought up, Mr. ———, was eminent as a physician, and by most *oppressive* and extravagant charges, amassed a large estate. But it did not go down half way through his first generation.

"After his death, one of the executors cheated the children out of a large portion of it; and they soon squandered away the rest, and were reduced to great poverty. And one of his daughters, not long since, was selling cakes in this city for a livelihood."

And whose memory does not furnish him with some history of

This thought ought to humble the rich, who are proud and irreligious, that in a few years their posterity may be the poorest and most irrespectable in society.

But it is objected here, and said, that many rich and ungodly men, do hand down their riches to their children for many ages; and that many pious men lose *their* riches.

To this we answer, that there are men, who are not, strictly speaking, godly; yet are benevolent and charitable. Now if a rich man, who is not a Christian, be benevolent and charitable, and disperses abroad of his property; he in some good measure answers the end designed by holding his property; the end which God had in view in depositing it with him; and thus it may remain in his family.

As to his distributing it from wrong motives because he is ungodly, that is another thing, to be settled at the day of

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this kind? where the estates of rich, uncharitable men, seem to have melted away like snow, and their children been reduced to poverty.

Solomon says, there is a sore evil, which I have seen under the sun; namely, riches kept for the owners thereof, to their *hurt*. And adds, but those riches *perish* by evil travail; and he begetteth a son, *and there is nothing in his hand*. Eccles. v. 14.

And these things are by no means *unfrequent* among men, who, publicly profess the Christian religion. And who seem to possess a good deal of *genteel* piety. And some have thought that it was *possible* for a man to have *Bible piety*, and yet be *uncharitable and unmerciful*. Such an opinion, however, illy accords with Paul, where he tells us to mortify our inordinate affection, and covetousness, which is idolatry. Colos. iii. 5. And in Ephes. v. 3, where he ranks the covetous with *fornicators and whoremongers*. And in 1 Cor. vi, 9, 10, where he classes them with *thieves, drunkards and extortioners;* and with others of the most forbidding characters that can be named: μαλακοι* αρσενοκοιται, &c. And tells them, *This ye know*, for you have been taught it, that none of all these, *nor any covetous man, who is an idolater, hath any inheritance in the kingdom of God.*

And he adds, too, because *genteel* Christians, and religious speculatists, seem to have had the opinion *then*, that a covetous man might be a Christian; *let no man deceive you with vain words; for because of these things*, (i. e. fornication, extortion, covetousness, &c.,) *cometh the wrath of God upon the children of disobedience.*

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* The same vile characters are alluded to, Rom. i. 26, εις παθη ατιμιας. And in 1 Thessal. iv. 5, εν παθει επιθυμιας.

judgment. No man should do any thing from wrong motives. Yet to be merciful and benevolent, even *from wrong motives*, is better for the present world, and for the man's posterity, than to be unmerciful.

And if pious men *lose their riches*, must it not be because they have abused them? Would God take them from them, if they had used them to the end for which he gave them? For if we sin *in our riches*, will not God punish us *in our riches?* Is not this his usual mode, to punish us in that very thing *in* which we sin?

Fifth. We infer the *unhappiness* of the rich and unmerciful man. Neither by day, nor by night is he happy.

Solomon says, "the sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep," Eccles. v. 12., and calls it *an evil disease*, which preys upon the vitals. "There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, and wealth, so that he wanteth nothing for his soul of all that he desireth: yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."

And Job xv. 21, says, "a dreadful sound is in his ears;" he always suspects some evil nigh. And when not *haunted* by things on earth; he is *haunted by* the forebodings of eternity. He quakes, when he thinks of this sentence from his Maker—"Thou fool! this night shall thy soul be required of thee, then whose shall those things be which thou hast provided?"

And so, saith Christ, "is every one that layeth up treasure for himself, and is not rich toward God." Luke xii. 21.

And now, brethren, we have endeavoured honestly to present this subject before you. And we pray you to view it in the light of posterity. There it will have a bearing upon you, that you ought to regard.

The recently deranged state of our mercantile affairs in this city, ought to make that class of our citizens reflect. This does not come by chance. There is a God that rules among the merchants as well as among the angels. O that *they knew what it is*, and *who it is*, that can give permanency and security to their property; and a good conscience in the enjoyment of it!

" *Various Scriptures to encourage us to be merciful and charitable, and not covetous.*

First, Mercifulness. Be ye therefore merciful, as your Father in heaven is merciful—give, and it shall be given to you,—and with what measure *ye mete*, it shall be measured to you again. Luke vi. 36.

The merciful man doth good to his own soul; but he that is cruel, troubleth his own flesh. Prov. xi. 17. The tender mercies of the wicked are cruel. Prov. xii. 10. He that hath mercy on the poor, happy is he. Prov. xiv. 21. Whoso stoppeth his ears at the cry of the poor, *he* also shall *cry* himself, but shall not be heard. Prov. xxi. 13.

Second, Charitableness. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. xi. 24.

He that sows (or gives) sparingly, shall reap (or receive) sparingly: and he that sows bountifully shall also reap bountifully. Give not grudgingly or of necessity, for God loveth a cheerful giver. 2 Cor. x. 6. If thou draw out thy soul to the hungry, and satisfy the afflicted; then shall the Lord guide thee continually, and satisfy *thy soul* in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. Isaiah lviii. 10.

He that oppresseth the poor, reproacheth his Maker. Prov. xiv. 31. He that hath a bountiful eye shall be blest; for he giveth of his bread to the poor. But he that oppresseth the poor to increase his riches, shall surely come to want. Prov. 22.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. Ps. xli. 1. Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy *barns be filled* with plenty: and thy presses shall burst out with new wine. Prov. iii. 9.

Third, Not to be covetous. He that is greedy of gain, troubleth his own house. Prov. xv. 27. Wo unto them that join house to house, and that lay field to field, till there be no place. Isaiah v. 8.

They that will be rich, pierce themselves through with many sorrows. 1 Tim. vi. 9.

Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth. Deut. viii. 18. The blessings of the Lord, it maketh rich. Prov. x. 22.

The little that a righteous man hath is better than the riches of many wicked.

Labour not to be rich. Wilt thou set thine eyes upon that which *is not?* For riches certainly make themselves wings: they fly away. Prov. xxiii. 4. Better is a little with the fear of the Lord, than *great treasure* and trouble therewith. Prov. xv. 16.

CONCLUSION.

In bringing this memoir to a conclusion, it would be very appropriate to give an extended description of the character of the venerated and distinguished servant of Jesus who is the subject of it. This, however, is the less necessary, in consequence of the full and able analysis on this head embodied in the sermon of the Rev. Albert Barnes, on the death of our lamented friend, which forms a part of this volume. A very few remarks, therefore, in this connexion, in reference to this subject will be sufficient.

In stature, Mr. Patterson was considerably above the ordinary height. He was tall, somewhat slender in form, though well proportioned; erect and dignified. His hair was dark—features rather long—eyes very black and piercing. His countenance strikingly bore the impress of the feelings of his soul; and his whole aspect was peculiarly becoming the sacred office he sustained. He seemed invested in his personal appearance with the solemn dignity of an ambassador of God.

In his social intercourse with his people, he exhibited the character of the minister and the affectionate friend. The benignant smile, and the cordial shake of the hand, with which he always met them, inspired them with confidence, and prepared the way for the most unrestrained expression of their views and feelings. His whole deportment was so bland and condescending, that even the most

timid and diffident felt no embarrassment in his presence. Always affable and kind, the younger part of his congregation approached him with the freedom and affection, that children manifest in approaching a father whom they love and respect. In conversation he was pleasing and instructive, and sometimes facetious; and few ever spent an hour with him who were not delighted and edified in consequence of the interview.

His piety was deep, ardent, uniform, cheerful. It was active rather than contemplative. When confined to his room by sickness, we see in his diary, the workings of his benevolent mind, and his holy aspirations after God; but, in most instances, we are left to infer what were his religious feelings from his abundant labours in promoting the divine honour, and the spiritual good of his fellow-men. He lived religion. He was most felicitous in combining the meditations of the closet, with the zeal and perseverance of the Christian minister in the world. In communion with his Maker in secret, he sought and obtained those qualifications for the active duties of his calling which he possessed in an eminent degree, and which were developed in all his intercourse with men. He was a *practical* Christian.

The religion of our revered friend was symmetrical. His zeal, being the offspring of love divine, burned with a pure and steady flame, and invested its possessor with a character which secured to him the respect of the wicked, and won the admiration of the righteous. "His Christian character was a beautiful whole. Not indeed absolutely perfect—to this he made no pretensions—yet as near the fair proportions in which it is drawn in the word of God, as can almost ever be found in this imperfect state. And, in this respect, his example is worthy of imitation."

"It is indeed melancholy to observe how frequently the fair form of Christianity appears as a mere caricature—de-

formed, rickety, unsightly—in aspect so forbidding as rather to repel, than allure the multitude, who have no knowledge of her but what they derive from the spirit, conversation and conduct of her professed friends. As exhibited by some, she appears in the form of a cold and heartless orthodoxy; with a head filled with notions, which have no influence in refining the affections or regulating the practice. In others, with an eye of fire, and a tongue sharpened with bitter words, ready to denounce all who are not actuated by the same burning zeal—a zeal unmitigated by the meekness of heavenly wisdom. In others, again, she appears all deformed with passion—all ecstasy in the religious assembly—all tenderness in the hour of excitement—but in the world, morose, censorious, proud, selfish and dogmatical."

Such, however, was not the religion of Rev. James Patterson. "His faith worked by love, purified the heart, and overcame the world. His was the wisdom that comes from above, first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy; and ever brought forth the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance."*

As a student he was diligent and successful. Though he was fond of scientific and literary pursuits, he never allowed himself to engage in them merely for self-gratification, or from the love of fame; but as an auxiliary to his main design. He studied the languages and natural philosophy with a peculiar zest; but pored over the Bible and the book of Providence with superlative interest. Upon the treasures gathered from these sources, he mainly depended for his preparations for the pulpit. His sermons did not consist

* Memoir of James B. Taylor, by John Holt Rice, D. D., and Benjamin Holt Rice, D. D.

in elaborate compositions, but in a comparison of "spiritual things with spiritual," and an enforcing of scriptural truths by providential occurrences.

He possessed a large and varied library, and by improving the advantages thus afforded, acquired much valuable information. But when he believed, as was often the case, that he could better subserve the cause of his Master in the way of pastoral visitation, than by remaining in his study, he yielded to this conviction. On one occasion, two laymen visited him, to obtain his counsel in reference to a certain benevolent enterprise in which they were about to embark. They found him in his study engaged in reading some work. He spoke of the satisfaction derived from such an employment, adding at the same time, "but when I become interested in study, the thought occurs, 'there is the family of Mr. ——— you have not visited for some time, and there is that awakened sinner that needs some one to converse with him and direct him in the right path;' then down goes the book and away I go to visit them. And, brethren, after all, I think, Well, I'll not be in heaven half an hour before I'll know more than I can acquire here by a whole life of study." This anecdote is stated to show the character of the subject of this biography. It would be unwise for most clergymen to pursue just such a course. Indeed, our revered friend would not have counselled others to imitate him in this particular. He enjoined upon the young men he had under his care for the ministry the importance of learning, to their introduction into the sacred office; and that having been invested with this responsible trust, they would still find it necessary to continue the studious habits they had acquired, and to press forward in the attainment of knowledge by careful and systematic reading.

As a preacher he was pungent in his appeals to the consciences of his hearers, and frequently very eloquent. At

times, his tender and earnest pleadings with sinners to escape from coming wrath reached their obdurate hearts, and brought them to pause in their way to ruin. His eloquence, however, was not the result of an elegant diction, or a graceful oratory; but was the legitimate offspring of that benevolence that "seeketh not her own." There were occasions too, in which the grandeur of his conceptions, and the bold and original imagery in which he clothed them, produced an electric influence upon the congregation; and the learned and the rude have often listened to him with uncommon interest.

In the appendix to Danforth's Life of Walton, we find the following graphic description of Mr. Patterson as a preacher, which was originally published in the New York Observer. The writer of this communication was then a citizen of Washington; and the occasion on which he heard him was during a protracted meeting in Rev. Mr. Walton's church, Alexandria, D. C. In addressing the editor he says:

"If you never heard Mr. Patterson, you can form but an imperfect idea of the force and originality of his style and manner, and its effect in impressing an audience. Regardless of the niceties of rhetoric, his elocution is bold, ardent, solemn, full of the conviction that it handles a matter of life and death, and resolutely set on carrying conviction to the heart and conscience of every hearer. In this it effectually succeeds. Whatever men may think of the message, none can doubt that the preacher believes and *feels* it to be a message from God. His voice is full of depth and power; tears flow abundantly, without interrupting its effect; and though his gesture is without grace, it is full of the impassioned earnestness of the man. His illustrations are of the most familiar kind, but all striking and apposite, calculated for the level of the commonest capacity, and yet such as to

be heard with pleasure by the strongest mind. I take him to be much such a preacher as Rowland Hill, judging from the descriptions I have received of the latter. His subject was the marriage supper; and by adapting the parable to the circumstances of our own country, he gave it double interest. He compared it to a marriage published by the President, to honour his son, and ran out all the circumstances in a manner calculated to rivet it forever on the memory."

His discourses were simple and scriptural. The inspired volume was his most familiar acquaintance. He studied it with untiring assiduity, and made the law of the Lord the subject of his meditation day and night. Although he was not indifferent to the advantages of systematic theology, he never allowed any human theory he may have entertained, to conflict with the doctrines taught by these divine oracles. Whatever views of the character and claims of God, and the obligations of the sinner, he learned from this source, he fearlessly proclaimed to his people, regardless of consequences. With him it was "a very small thing," to be censured by man. In the language of the Apostle he could say, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

His fidelity and dignity as a minister of God, is happily illustrated by the following interesting fact. The occasion on which this occurrence took place, was during a protracted meeting in the Fourth Presbyterian Church, at Washington, D. C., in 1831, when the Rev. J. N. Danforth was its pastor. We are indebted for the fact to the "Life of Walton," by this brother:

"The time was Sabbath morning; the audience large, and in the midst sat the late and present President of the United States, undistinguished in dress, attendance, or elevation of seat, from their fellow-sinners that composed the rest of the assembly. Among the subjects of prayer, the President and

the (then) Secretary of State, were mentioned. To the sermon they listened with attention. As the feelings of the preacher rose in view of the moral grandeur of the subject, he fixed his eye in solemn tenderness on the two eminent men before him, and spoke thus: 'Where,' he asked, addressing himself to these dignitaries, 'are the political men of our country? What are they doing? Are you qualifying yourselves for the kingdom of heaven? If not, you must be undone for ever! I know your excuses, but they will all be swept away. Who studied with greater humility than king David, the government of God? It is my practice to study the word of God every morning. I should long ago have lost my soul, if I had not done it; so full of care is life, so drunken are we with cares. Gentlemen, turn into your study every morning the first thing, with your Bible, and don't let any one interrupt you till you have finished this duty. How great will be your anguish if you neglect this! God cannot help your misspent life, when once it is lost. Away with your reputation. How can ye love God, who seek honour one of another? Gentlemen, your misery will be greater than that of ignorant men. Let me be plain, for I hold an office higher than any earthly office. I hold my commission from the King of heaven. I would plead, and beg, and pray, and lay myself at your feet. In the name of my God! come, come, do not make light of it! if you do, you must lie down in hell for ever!'

"Deep seriousness pervaded the whole assembly. No heart there but seemed to pay homage to the dignity of truth, the sublimity of the gospel, the elevated office of its messenger, and the imperative claims of God upon the conscience."

The poetic sketch which follows, was drawn by Mr. W. B. Tappan, and published in the Boston Recorder, while the

original was yet engaged in the active duties of his calling, though exhibiting the premonitory symptoms of that disease which in a few weeks terminated his earthly existence:

A PORTRAIT.

He ministers where busy men
Do cluster in the mart of Penn.
Its northern suburbs well have known
The light that twenty years hath shone
In many an alley, lane and street
Of those thronged Liberties, where meet
  The careless, moral, and profane.
In many a house his ready feet
  Have visited, a soul to gain,
  Whom he hath warned, and not in vain.

Wouldst note him? Seek yon dome of prayer,
His custom'd place—behold him there.
He stands, with form that toil hath bowed,
In meekness to delight that crowd.
His furrowed cheek and thin gray hair
Would tell of age, did not that eye
Of kindling spark, the thought deny.
Would tell of weakness, did not lips
  Of burning eloquence, and heart
That into heaven's mystery dips,
  Instruction, awe, and peace impart.

With Saxon strength of language he
  Pours thoughts that rise in giant strength;
With quaint, appropriate imagery,
Convincing in simplicity—
  He shows his subject's breadth and length.

The weapon doth he strongly draw,
Bright, keen and tempered of the law;
And while fools cavil that its edge
  Wears not a nice and useless shine,
It severs like a mighty wedge
The gnarled tough heart with power divine.

Doth ask for fruit? 'Tis ample—some
  Is gathered up to bless him here;
And from earth's confines men shall come
  His crown, when lost are star and sphere.
"That Day of wrath, that dreadful Day
When heaven and earth will pass away"—
As swells abroad the last trump's sound
Let me be found where *he* is found!
As sinks beneath my foot the land,
Let me but stand where he doth stand!

Who shall be greatest deemed of all
  That sit in white in thrones above?
Not him for gifts esteemed, like Paul,
  But who like Paul hath toiled in love.
Earth's great ones—while abashed they wear
  In heaven a rayless diadem,
Shall see such high in glory there,
  Spangled and starred with many a gem!

In drawing to a close, we cannot better express our views than in the language of Mr. Patterson, in reference to the death of his esteemed brother and co-labourer, Rev. W. C. Walton. "He has gone to his rest, and we must not murmur or repine; but rather be thankful that God spared him so long to the church." It was his ardent prayer that he

might not "outlive his usefulness;" and in this the Lord remarkably fulfilled the desires of his heart. Two Sabbaths preceding his death, though very feeble, he was in the pulpit proclaiming the messages of his Redeemer to the people of his charge. He literally "wore out" in the service of his Master; but he rests from his labours. And while his sleeping dust reposes in the tomb, his immortal spirit glows with seraphic ardour before the throne. He has "stepped over the little rill" which once seemed to him to separate earth from heaven, and is "perfectly blessed," and "at home."

"See where he walks on yonder mount that lifts
Its summit high, on the right hand of bliss,
Sublime in glory, talking with his peers
Of the incarnate Saviour's love, and passed
Affliction lost in present joy! See how
His face with heavenly ardour glows, and how
His hand enraptured, strikes the golden lyre!
As now, conversing of the Lamb, once slain,
He speaks; and now, from vines that never hear
Of winter, but in monthly harvest yield
Their fruit abundantly, he plucks the grapes
Of life."

May his mantle fall upon us! and this tribute to his memory contribute to the promotion of that cause for which he prayed and toiled!

REV. JAMES PATTERSON, OF PHILADELPHIA,

OBIT. NOVEMBER 17TH, 1837.

There are others who fall on the fields of their fame,
The warriors of Christ, that on earth have a name,
And a place in the glorious records on high,
Who live in applause, and in triumph who die,
And sleep where their tablets to passengers tell
How bravely they battled, how nobly they fell;
Yet none stir the depths of such feelings in me,
As rise, holy man! when I think upon thee.

There are scribes well instructed, who rightly divide
The word, and choice leaders to teach and to guide;
There are those in the service, like cedars, how tall!
And strong for the Lord, like the veteran Paul,
With lips whence the music persuasively flows,
Of a mind that with fervour and eloquence glows,
And yet, who would buy their renown, with one tear
That comes from the heart of the lowliest here.

I cannot forget, when but few, or none cared
For a soul, in the web of sin's artifice snared,
How kindly thou labor'dst to free me; and now
Though a robe 's on thy form, and a light on thy brow,
And glory, where yesterday lingered decay,
And wings plumed around thee, that bear thee away
From sickness and sorrow; I cannot but sigh,
One needed to live should so speedily die.

I knew thee to love thee, but long ere I knew
Thy faithfulness, goodness, and fellowship true,
Thou didst follow my steps, whilst a stranger to both
To God and thyself, and to holiness loath,
And watched me, and warned me, and showed me the way
Where youth, just as heedless, unguardedly stray;
Nor paused thou, till peace, driven far by the rod,
I sought, as one earnest, and found it in God,

There are hearts, perhaps hundreds, where thou wast enshrined,
That will bleed at this blow, (to the giver resigned,)
There are thousands whom thou to the Shepherd hast led,
And comforted, chidden, wept over, and fed,
And some, thy first fruits, have their toils ended first,
And some, in bereavement, have bowed o'er thy dust;
And a flock thou hast blessed, and by whom thou wast blessed,
A widow, the fatherless, tears tell the rest.

We muse on this trial stern, grievous, and strange,
And ask, while despondingly viewing the change
Made where the Death Angel has swept his wide wing,
Art angry, O Father? or why is this thing?
We plead in our trouble, will Thou too depart?
The righteous man dies, and men lay it to heart;
Yet answer is given—"Away to his home
I've taken him only from evil to come."

From evil to come! if the strength of thy host
Is broke, shall thy cause not be counted as lost?
Yet no! When the faithful is called from the field,
We'll hear but thy voice—"Cease from man as your shield,"
And learning from him (who his sword has laid down
To take a new harp, and receive a glad crown,)
We'll watch for souls wand'ring, and win them above,
And spend, and be spent, like thy servant, in love.

I heard, uttered John, and a voice spoke from heaven,
Blessed hence are the dead, to whom it is given
To die in the Lord! O! the light is not dim,
That beams in such blessedness now upon him,
Who for trials through which he has sorrowing past,
Has honour, and glory, and beauty at last,
And from draughts drank in bitterness only below,
The streams that from fountains of happiness flow.

W. B. TAPPAN.

Boston, November 26th, 1837.

A SERMON

OCCASIONED BY THE DEATH

OF THE

Rev. JAMES PATTERSON.

PREACHED

In the First Presbyterian Church, Northern Liberties, November 26th; and in the First Presbyterian Church, Philadelphia, December 3, 1837.

BY REV. ALBERT BARNES.

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."—*Psalm* xii. 1.

I am by no means insensible to the difficulty of appropriately discharging the duty which devolves upon me in the services of this day. With that "godly" and "faithful" man whom it has pleased the Great Disposer of all events to remove from us by death, I had comparatively but a brief acquaintance. He was much my senior in age, and in the ministry; nor was it my privilege to be personally acquainted with him, to any considerable extent, until within the last seven years. Of course, there is a large portion of his public and private life of which I have no personal knowledge; and on this account, as well as on many others, I could have wished that some other person had been selected to discharge the mournful duty of this day.

I am not insensible, furthermore, to the difficulty of meet-

ing, on this occasion, the expectation of a bereaved and much afflicted church and congregation. It is always difficult to speak in a proper manner of the dead; so to commend their virtues, and so to mingle lights and shades in portraying their character—for all our friends, as well as ourselves, have *shades* in their character—as to gratify the feelings of surviving friends, and to make the memory of their example useful to the living. It is peculiarly difficult so to speak of a minister of the Gospel; of a pastor; of a man whose labours have been blessed in the conversion of many who yet remain among the living; of the man whom they have long loved and venerated as their spiritual father, their counsellor, and their guide; of the man who has been with them in their hours of darkness and perplexity; counselled them in times of embarrassment; comforted them in times of sickness and bereavement; attended their friends to the grave; but whose venerated form they will see no more. There are no earthly ties like those which bind pastor and people together; nor is there any relation in life where so many tender cords are torn asunder as when such a man is removed to another world, and when an ardently attached people are left to bereavement and to tears. I do not come to you to-day, my respected hearers, expecting to do full justice to the occasion, or to the man whose death we mourn. I come not to eulogise our departed friend and father; but I come, in obedience to your kind invitation, to perform, as I may be able, the duty which your kindness has imposed on me; to offer in this place my humble tribute of respect to the memory of a man that I greatly venerated and loved; to unite with you in rendering thanks to God for the grace of our Lord Jesus which shone so abundantly in his life, and for the eminent success which crowned his labours; and to endeavour to derive from this event such lessons as may be profitable to us all.

"Help, LORD," said the Psalmist, "for the godly man ceaseth; for the faithful fail from among the children of men." To whom is this language more applicable; who among the living or the dead is, or has been, more worthy of the appellation of "godly" and "faithful," than he who has been removed from us? Where has there been an occasion when the sentiment of this text would be more forcibly brought to the remembrance of a religious community?

The sentiment of the text is, that the removal of a good man, is an occasion which should prompt us to look to God for aid and consolation. It is an event which is peculiarly adapted to show us our dependence on Him, and our need of His assistance, and of His merciful interposition to accomplish the plans which the "godly" and the "faithful" was endeavouring to effect. My object will be to illustrate this truth on this occasion; and the entire course of my remarks, I trust, will be such as to leave this sentiment deeply impressed on our minds and hearts.

The death of a good man is an event in which the community at large has a deep interest; and which it will either directly or indirectly feel. His living influence is felt afar; and the withdrawment of that influence will be felt afar also. It may be noiseless and still, it may be without pomp and parade; it may be unostentatious, and, to the world at large, unseen and unknown; but when a good man dies, an influence is withdrawn from the world, whose loss cannot but be felt. It is like the drops of the dew, or the light of the sun. The dew that falls at night is noiseless and still; the beams of light that come from the sun by day, come without parade or ostentation; yet let the one be withheld, and the other be withdrawn, and the effect would soon be visible on the creation. The plants would droop, and the grass would die, and the hills and vales be barren, and the vital warmth would be withdrawn from the earth, and nature would be filled with desolation. So when a good man dies. His living example, his opinions, and his counsels, have been a part of "the light of the world." His plans of beneficence, his prayers, his patronage of morals, of learning, and of religion; his aid rendered to the afflicted, to the widow, and the fatherless, have been like the dew of night, or the beams of noonday on the vegetable world; and when he is gone, society feels the loss where it perhaps did not know, or care for, or regard his silent influence when living; and interests far remote, it may be, from the centre where he moved, feel the want of the fostering hand which has been withdrawn.

This general remark receives a more striking illustration in the removal of a minister of the gospel, and the pastor of a church. On the supposition that such a minister was a man of God, and of prayer; a man truly devoted to his Master's work; whose heart was full of benevolence, and whose min-

istry was one of eminent success—a crowd of reflections at once press themselves on the mind.

The first is, That it is the departure of a saint to glory. It has all the interest which always attends the close of a life of piety. The conflicts of life are ended, the course is run, the fight is fought. The struggling with internal corruption and depravity; with the evil passions that often strove to gain the ascendancy; with pride, or ambition, or sensuality, or indolence, or covetousness, or selfishness, is ended. The mysterious individual history, of which perhaps the world knew so little, is closed. The plans of life, whether matured or immatured, are brought to a pause. The conflict with the king of terrors, about which there may have been so many thoughts, and of which there may have been so many apprehensions, is over. The dark valley, at the entrance into which the world gives its parting hand, and leaves the man to tread it alone, has been passed. The last sigh has been heaved; the last pain experienced; the last tear has fallen from the eye; the last pang has shot across the seat of life; and darkness has for the last time come over the vision. The soul redeemed, and sanctified, and blessed, is admitted to the immediate presence of God, in light ineffable and full of glory: it becomes the associate of prophets, apostles, martyrs; the companion of angels, and the acknowledged friend of Jesus and of God.

2. The death of a minister is the departure of a herald of salvation—a servant, a steward, an ambassador, to give up his account. It is the solemn recalling of a man who has been employed in the highest and most responsible of all employments entrusted to mortals, to give back his commission into the hands of Jesus Christ, and to render to him in person, amidst the glory of the heavens where he dwells and reigns, the account of the manner in which he has discharged his office in the distant world. It is the close of the functions of his high office; and the solemn arraignment of the man to give an account of all his plans, his thoughts, his purposes, his private demeanour, his diligence, his influence, his actions. It is the moment of his trial, not merely as a man, a father, a husband, a son, or a citizen—in all which he must also render an account like other men,—but it is with reference to the import of his commission, and the

manner in which he has met the duties that grow out of it. It is the close of all his plans of usefulness. It is the breaking in upon all that he has been aiming at. It is the arresting of all his efforts to instruct and comfort Christians, and the close of all his appeals to sinners. He goes, the recalled ambassador of God to a distant world. His work on earth is ended. Whatever he may have to do in other parts of the empire of JEHOVAH; whatever other plans he may there execute with unwearied toil, and with powers that need no repose, and that dread no pain or dying agony; and whatever interest he may feel in the success of plans, which he, whether alone or associated with others, originated on earth; yet his work below is ended. In direct personal public toil for the conversion of sinners, he has no more to do; in schemes for the advancement of the interests of society, and the salvation of the world, his counsel can no more be sought; in prayer for the redemption of man, his voice will no more be heard. And though we may not forbid the thought that he feels deep interest in this world, yet his great interests are beyond the grave; and he has become personally concerned in the solemnities and the glories of that world which never changes, and never ends. We know of no more solemn interview which man has with God, than when, as a minister of the gospel, he is summoned to give up his account; nor can there be conceived a trial of deeper interest than when the great question is to be pondered in the world of judgment whether he has "made full proof of his ministry;" and whether he has honestly and faithfully employed all his talents in the great purposes for which God furnished him his high commission.

3. The death of a minister is a withdrawal of his influence from the world, except that which may be connected with the memory of his name, and the development of the plans which he may have commenced. In every such death one of the lights of society is put out; one of the guards of virtue, and the checks of sin, is removed; one of the patrons of learning, and of benevolence, and one of the instructers of the ignorant, and one of the friends of the poor, of the widow and of the fatherless, is withdrawn. The righteous will feel the need of augmented personal effort to make up what is taken away; and the wicked will breathe more freely, and sin with less restraint and less fear,

because one whose rebukes they feared has been removed. God takes away whatever there was in personal and official influence; in ripe and varied experience; in wisdom to plan, and skill to execute; in rich or profound learning; or in commanding eloquence to act on the minds of men, and to advance the great interests of society.

The living influence of a minister of the gospel reaches into all the departments of society. It is felt, not only in the sanctuary and on the Sabbath, but it is felt in the good order of a community, in its morals, its institutions of learning and benevolence; in the room of the sick and of the dying; in the comforts of the fire-side; and in all the checks and restraints on vice. And the effect of the death of a minister is seen, not only in the pulpit that is made vacant, and in his own family; not only among his immediate friends and his fellow ministers with whom he was accustomed to labour; but in the institutions of learning or charity that he patronised; in the room where he was accustomed to pray with the sick and the afflicted; in the family circle where the benefit of his instructions was felt, and in places remote, it may be, from the scene of his direct personal labours, in the reflected influence of his ministry on society. It is a blow at the root of a spreading vine that has sent out its branches afar, and that has clasped by its tendrils in its way a multitude of other objects. And there is nothing that can again fill up this chasm; there is nothing else in society that is a compensation or a substitute for the influence of a man of God; and when he is gone, society mourns a loss which may be disregarded, or forgotten, but which cannot be repaired.

4. It is an event sundering most tender ties. I have already said that there are no ties like those which bind a pastor and his people together. Religion enters into the deepest feelings of our nature; and all the bonds which it creates are of the most tender and sacred kind. The ties which exist between a pastor and his people are such as can be constituted in no other way. They are formed usually in the thrilling scenes when the heart under his ministry gives itself up for ever to God. He is regarded as the teacher on the most interesting and vital of all subjects, and as the guide by which the soul has been led to the Redeemer, and as he who, by the divine blessing, is the instru-

ment of all the hopes and joys of the Christian's soul. These bonds are strengthened by the services of each Sabbath; by every revival of religion; in every time of affliction; in every season of despondency when he is able to impart consolation; on every occasion when he comes to us in times of mourning, and attends a departed friend to the grave; and every time when at the communion table he breaks to us the bread of life. When he dies, the man that we regarded as the instrument of our conversion, is gone; the man that we looked up to as a spiritual father is gone; the man that we loved to see in the pulpit, in the lecture room, in the prayer meeting; the man that we expected to see in times of affliction; the man that we wished to behold in seasons of perplexity, will be seen there no more. He has delivered to us his last message; has counselled us for the last time; and he will come to us no more to wipe away our tears, and to remove the cloud of care from the brow. Who shall fill his place? What ties like those can ever be formed again? And the language instructively is, "Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men."

These reflections have been pressed on my mind by a contemplation of that solemn event which has called us this day to mourning. A deep affliction has suddenly and unexpectedly befallen this city. We mourn the departure of a revered, and holy, and most faithful minister of Jesus Christ. A family among us has been suddenly bereaved of its venerated head, and now sits solitary and desolate; a church weeps over the grave of a faithful pastor, and a long tried friend and guide; the ministers of religion weep over a much loved brother; the cause of benevolence has lost a zealous and devoted advocate; the poor have lost one who had no greater pleasure than to labour for their welfare; the community is deprived of the example of a man of eminent virtue, and the world has lost a man never weary in praying for its welfare. A man who walked with God, and who had communion with heaven, and whose prayers drew down innumerable blessings on mankind, is not, for God has taken him.

You will not expect me to detail the events of his life. To most of you he was better known than to myself; and on an occasion like this, nothing more can be attempted than

a rapid glance at the leading facts in his history; a statement of the leading features of his character; and a few reflections to which the contemplation of his character will give rise.*

* * * * *

It is proper now, that I should endeavour to remind you of the leading traits of his character. I wish to set before you, as I may be able, a correct portrait of him as a minister and as a man. I shall attempt this, not for the purpose of eulogy, but for the sake of ascertaining, if we can, what was the secret of his eminent success in the ministry, and in order that we may derive from this event, such lessons of practical import as it is the design of God to teach us. If I speak of defects in his character, I shall do it more lightly, and more tenderly, than he would have done of himself. If he stood again where I now stand, in the place which he so long occupied; if he were to give me a charge on this occasion, and tell me what to say, he would tell me, as the lamented Bruen told his friends when he was dying, "Don't make *me* out a saint, for that would be the way to ruin souls! don't preach a gloomy sermon, but make heaven seem brighter than the world."—Dr. Skinner's Sermon, p. 27. He would tell me not to conceal what might have impeded his usefulness; not to magnify the excellence of his character; not to attribute any thing to native worth; not to dim or obscure the grace of God which was needful for his salvation. He would not suffer me to speak of him otherwise than as a poor ruined sinner; a man with a heart prone to evil; a man by nature deeply defiled and depraved; and a man dependent on the mere sovereign mercy of God for all his hopes of salvation. He would desire that I should give such a portrait of his character as should set forth the grace and the glory of Christ in all his life, and in all his work; and as should leave the impression on every mind that it was the grace of God that crowned his efforts, and that all that he had of excellency of character was to be traced solely to the renewing and sanctifying agency of the Holy

* The part of the sermon omitted, contains a brief history of Mr. Patterson. As this has been given at length in the Memoir, it is deemed needless to repeat it. This omission, however, does not interfere with the unity of the discourse.—Ed.

Spirit. With this object in view, and with a design to glorify God in him, (Gal. i. 24,) I shall proceed, as briefly as possible, to speak of his intellectual character; his personal character as a man; his plans of doing good; and his success.

I. His INTELLECTUAL CHARACTER.—In this, there was much that was striking and peculiar; and the peculiarity of the structure of his mind was, no doubt, one cause of the measure of his success. His intellectual character may be contemplated in the following aspects.

1. The cast of his mind was highly original. He thought for himself; he thought in his own way; he had his own mode of argumentation; and his own mode of illustrating a subject. He had an unusual power of striking out trains of thought which had not occurred to others, and of employing illustrations as striking as they were new. His mind was less adapted to a long and patient process of investigating truth, and following error from step to step, and dislodging it by the slow operations of a siege, than it was for seizing with great power on the strong points of truth, and bearing them to the conscience, and dislodging error, by securing the citadel *of the heart* in the cause of truth. Perhaps there are few men living who are more original in the cast of their minds; and hence there are few to whose preaching men accustomed to think for themselves would be attracted with deeper interest. Defects there were, as we shall see, in *taste*, but there were none who did not admire the strong energy of his conceptions, and the *Saxon* strength of his modes of expression. He was not less independent than he was original. He thought for himself; and he was indebted for his opinions, generally, to no man, living or dead. What he believed the Bible to teach, he held; nor was there any human authority, or denunciation, or array of great names, living or departed, that would deter him from uttering and defending his sentiments.

2. He had an unusual power of making the truth bear on the heart, and the conscience. He had so studied the truth, and so studied the human character, that he knew the way at once to the heart, and could concentrate and combine truth so as to bear with amazing energy on the soul. It was not a power so much of stating it with logical precision;

it was not the power of arranging it into a system; it was not that of nicely distinguishing as a metaphysician its relations; it was that of selecting great and vital points, and applying them with tremendous and often overpowering energy to the souls of men. And in this, he has been probably equalled by but few of the revival preachers of the land.

3. He was a man who studied more than was commonly supposed; but his mode of studying was also peculiar. The fact that he was early employed as a classical teacher, and as a tutor in college, may be adduced as a proof that his early classical attainments were of a very respectable character. His fondness for the study of the languages attended him through his life. But he seems to have early laid aside, if he ever cherished it, the idea of being distinguished as a classical scholar, or as a man of letters or science. He gave himself to the work of the ministry, and his literary attainments were only those which could be acquired, or preserved, amidst the trials of an office that, in his view, demanded all his time. Yet he studied; and studied much. But the *principle* on which he studied was not to accumulate, or to treasure up, but it was to make immediate use of all that he acquired. Hence his studies were where others often feel little interest in pursuing truth. It was often among books that were little known or appreciated by others; and the result was seen in views of truth, and in illustrations striking and new, yet often quaint, and such as apparently to overload his sermons. He had an inquisitive mind; and there was no subject pertaining to government, or morals; to the state, or to common life, which he did not look at with reference to the interests of religion.

4. His imagination was singularly fertile. It was rich, and almost unbounded in illustration. Yet here is a point on which I would touch tenderly, and lightly; for it was in reference to this that there probably existed the most serious defect in his intellectual character. His imagination was fertile rather than chaste; he sought illustrations that were original and striking, rather than those which would be distinguished for refinement and delicacy; rather those which would *tell* on the minds of those whom he addressed, than those which would be admired for their beauty, or which sparkled by their brilliancy. But this was not the result of accident; nor is it to be traced entirely to the original struc-

ture of his mind. *It was the result of design;* and had its origin, as all he did had, in a heart full of love to souls, and in the plans which he had adopted to do good. It had its origin in the two following causes: First, he had early conceived the deepest abhorrence of a cold, barren, and formal ministry. He abhorred, probably more than he did any thing else, except sin, a ministry when the aim was cold argumentation, and mere refinement, and elegance of diction, and dead orthodoxy, and where there was the dread of excitement, and a fear of revivals. There was nothing on which he would express himself more strongly, than in regard to such a ministry; and in his own ministry, therefore, he aimed at just the opposite, and made it his primary object to *produce* excitement, and to save the souls of men from death. Under this influence, therefore, he was early thrown into a train of feelings, and into modes of expression just the opposite of a ministry of mere refinement, and of cold and barren orthodoxy. And, secondly, it was to be traced to the fact that a large part of his ministry was spent among the poor, and those in the lower ranks of life. He was found in the lanes, and alleys, and hovels of the wretched; he addressed them in the streets, and on the commons; he spoke to those to whom no one else spoke of salvation; he turned aside from the places of refinement, and the palaces of the great, as his Master did, to preach the gospel to the poor; and he adopted such modes of expression, and such illustrations as he deemed fitted to impress *their* minds with the truths of religion. It was, therefore, the result of *principle*, and not of accident, and the principle is one which makes us love him the more; for "e'en his failings leaned to virtue's side."

"With Saxon strength of language, he
  Poured thoughts that rose in giant strength;
With quaint, appropriate imagery,
  Convincing in simplicity—
He showed the subject's breadth and length.
  The weapon did he strongly draw,
Bright, keen, and tempered, of the law;
  And while fools caviled that its edge
Wore not a nice and useless shine,
  It severed like a mighty wedge
The gnarled tough heart with power divine."

W. B. Tappan.

II. His personal character as a man.—What that character was, I need not say to those who were acquainted with him; nor is there need to testify to this community, as if it were unknown.

He was eminent for single-hearted and devoted piety. By his brethren in the ministry he was esteemed as the most holy man we had; nor have we a better man to be removed to heaven. In his religious character, he left nothing doubtful, nothing to be conjectured; nothing that made it a matter of uncertainty what principles regulated and controlled his life. No one ever suspected that he was influenced by the love of ease, or of gold; or that he sought the praises of men, or a wide and lasting fame. In his religious character, he had the confidence of all, friends and foes; for like all good and faithful men, he had bitter foes, as well as warm-hearted friends. No one in this community doubted that he was a holy man; that he feared God; that he sought as the great principle of his actions, to do his will. No one was probably ever with him, even almost during the most casual interview, without the conviction that "he was a good man, and full of the Holy Ghost, and of faith." It was this single-hearted devotedness to God, and to the good of men, which was the foundation of the high esteem in which he was held in this community; and which was the foundation also of his eminent success as a preacher, and a pastor. It was a characteristic of his piety that he was always cheerful. He suffered much from feeble health, and during the latter years of his life, from a constitution greatly impaired by excessive labours. Yet he never gave way to despondency, or to depression of spirits; nor was his religion of of a misanthropic, sad, or gloomy cast. David Brainerd suffered much from a habitual and constitutional melancholy, over which not even the fervour of his piety suffered him to rise; Payson also suffered much from despondency of mind; and it has not, indeed, been uncommon for Christians, even of decided religious character, and elevated piety, to be occasionally sad and desponding. A melancholy hue is often thrown over their religious feelings; and an impression is produced on the world around that religion tends to make the soul gloomy and sad. But it was not thus with him whom God has taken from us. He was indeed serious, and tender, and solemn. He never indulged in thoughtless

mirth; rarely in pleasantry of manner or of anecdote, though he was not insensible to harmless pleasantry; he was uniformly serious and sober in his manner, yet he had no gloom, no misanthropy, no melancholy in his temperament or manner. Whoever saw him at any time, saw him full of kindness, and ready to do them good. Whoever knew him, saw a piety that was adapted to elevate, not to depress, the soul; to fill the mind with cheerful emotions, not to overwhelm it with sad and gloomy forebodings.

He was a man of much prayer—and of peculiar prayer. He prayed on all occasions, and over all subjects, and with whomsoever he might be. He prayed not as a matter of form, or of mere duty; but he prayed because he loved to pray, and because he had faith in a God who hears prayer. Rarely was it that his ministerial brethren were with him for any considerable time in which he did not propose prayer; and they who have heard him know the fervour, and faith, and earnestness with which he urged his pleadings before God.

It was a characteristic of his piety that religion entered into all his plans of life, and into all the arrangements of his family. Every thing was graduated on the principle of making religion the main thing in his life. It was the topic of conversation in his family; it was the prevailing thing in his study; it was the object of all his efforts in his intercourse with the community.

I add, that his piety prompted to, and was accompanied by entire courteousness of deportment. He was a gentleman; graceful in his manner, and kind to all; and consulting the happiness of all around him. I never saw an action of his life which was not that of a gentleman; I never heard a word fall from his lips which was fitted to wound the feelings, or needlessly to pain the heart. He usually met every person with an unaffected smile; and all that he had in his house, or at his command, was at the service of those who could be made happy by it. He had learned effectually in the school of the Redeemer, that to be a Christian was not to make a man rude, rough, or unkind; was not to destroy, but was rather to augment the civilities of life; and that the effect of religion should be to increase, not to diminish or annihilate amenity of manners, and courteousness of deportment. As a result of this, he was distinguished for kindness

and hospitality. To his utmost extent, "yea and beyond" his "power" (2 Cor. viii. 3,) he obeyed the Christian injunction to extend the rites of hospitality. No young man ever came to him needing assistance, that he was not ready to take him into his house, and aid him to the utmost of his ability; no young man needed his advice, or counsel, that he had not an hour to spend in aiding him. His benevolence, as a part of his piety, was untiring; illimitable, in respect to his desires, limited in its exercise only by his want of means, his wasted strength, his enfeebled health. The elevation of the poor and the degraded to competence, virtue, industry, intelligence and piety, was a leading purpose of life; and the same love to God and to man, which prompted him to spend his days in the lanes and alleys, and among the abodes of wretchedness, and in preaching in the fields in the suburbs of our city, prompted him also to seek the salvation of degraded men every where; and to pray, and "plan" (a favourite word with him,) for the conversion of the whole world to God. No man in his prayers and preaching dwelt more on the subject of the world's conversion; and perhaps the degradation and wretchedness which he saw so often, was one of the principal causes which excited his compassion for the degraded Hindoo and Islander; the inhabitant of China; and the sunken and wretched dweller in Africa.

III. His plans of doing Good.—Foremost in those plans, was his preaching. I have already dwelt on his intellectual character. As a preacher, he was eminently faithful, fearless, bold. He feared no man in preaching; he was unawed by the presence of the rich or the great; and he hesitated to rebuke no crime. In his diary he has mentioned that there was but one man of whom he was ever afraid, and him he feared not to rebuke for sin, but that he would take his life, as he had made preparation to do. He held no views of truth which would prevent him from the full offer of salvation to men, or which would forbid his urging it on them as demanding their immediate compliance with the terms of salvation. He held no views of man which would prevent his pressing his obligation, and his ability, at once to embrace the gospel. He preached the gospel as a system which he believed *might* be embraced, and as adapted to make an impression on the world. No man, indeed, more firmly held

the doctrine of man's depravity, or preached it more; no one more constantly presented the cross of Christ as the only ground of the hope of man; no one more earnestly urged the necessity of the influences of the Holy Spirit to convert and to save the soul; no one was more decided in his view of the sovereignty of God, or the doctrine of election, or the truth that man is saved by grace. In his view of the death of the Redeemer, indeed, he is believed to have held the doctrine of a limited atonement; but no one ever saw him in the least embarrassed by that from offering salvation to all men; nor did his views on that subject ever interpose the slightest barrier to the utmost harmony of feeling and of action with those who embraced the opposite view. And in reference to any, or all his theological opinions, decided as he was, nothing prevented a hearty co-operation with all who loved the Lord Jesus, and a willingness to join with any man, or any denomination, in any plan for doing good. As a preacher, no man, probably, better knew the way to the heart, than he did. Its deep depravity, he could with great power, lay open to the view of the sinner himself. He concentrated and pressed the truth on the conscience, so that the sinner could not but feel his guilt. His own cheeks were often bathed in tears when he preached; and his heart was full; and his audience was often overwhelmed with deep and sudden emotion. His aim was the heart; and he well knew how other hearts would feel when he felt, and how other eyes would weep when his own ran down with tears.

As the result of the great purpose of his soul to do good on the widest scale possible, he adopted any kind of means or measures which would in his view tend to make an impression on the minds of men, and save the soul. He did this without system or plan, save the general purpose to do good in all ways possible; he did it without inquiring whether the means used were new or old; rife or obsolete; approved or disapproved by others; commended or condemned. He employed *all* the means which others had ever successfully employed, and all which his own fertile imagination suggested as adapted to make an impression on the soul, and to save it. If the means which he used were not always deemed by others the most judicious which might have been employed; if, in his addresses to sinners, there was sometimes much that seemed harsh and severe; if those mea-

sures were sometimes such as seemed to more phlegmatic minds the result of over-heated zeal; still there was but one feeling with respect to the motive which prompted them. In regard to those means, he quarrelled with no man for differing from him. He had his own way, and he was willing that others should have theirs also. If they did not choose to use the measures in promoting revivals and saving souls, which he adopted, he had no contentions with them. If, as sometimes happened, men less zealous and devoted, men more concerned about orthodoxy than the salvation of souls, complained in the presbytery or synod of the course which he adopted, he disarmed them by telling them of the good that was done; he administered a silent but most effectual rebuke, by leaving them to judge of the comparative results of *their* plans and of *his*. In the controversy which has been waged within a few years past about 'new measures,' he took no part, but kept on in his own way, and left the argument to others, while he used just such measures as he judged best, and left the keeping of his reputation to God.

As a part of his plans he was accustomed to set every young man to work who could be employed in doing good. He had plans of benevolent action which constantly demanded the aid of others; and he seized upon the assistance of others, wherever it could be commanded, to further and perfect his schemes. Every young man, therefore, that was with him, who had the ministry in view, and all indeed, over whom he had an influence, were employed in some scheme of benevolence. In this connexion, it may be mentioned, that he was the originator of the Sabbath-school system of instruction in this city on its present plan; and indeed, it is believed also the originator of the plan itself of gratuitous instruction on the Lord's day. Robert Raikes, in England, had devised the plan of instructing children on the Sabbath; but in his system the teacher was employed and paid, as is common in the weekly schools. In this country, and in this city, schools had been taught on the *evening* of the Sabbath; but the system of *gratuitous instruction on the Sabbath day*, owes its origin to Mr. Patterson. His heart was deeply affected with the condition of the multitudes of children in the streets on the Sabbath. In a small circle of pious females, he mentioned his feelings. The plan was suggested of gathering them into some con-

venient room before or after public worship on the Lord's day, and of imparting gratuitous religious instruction. The plan was adopted, and carried into execution in the lecture room of his church, in Coates street;—a house since, alas, desecrated and converted to a different purpose, though without any fault of this congregation, to theatrical amusements —a purpose as skilfully and successfully adapted to destroy the souls of the young, as the other was to save them. In the estimate of Mr. Patterson's plans of usefulness, why should not the amazing result of gratuitous Sabbath-school instruction be regarded as an answer to the prayer which of all others he most frequently offered, "Lord, help us to PLAN and SCHEME for the advancement of thy Kingdom!"

I add, that it was an essential part of *his* plan to preach "the gospel to the poor." A large portion of his ministry contemplated their welfare; and it may be added, that in their service he exhausted his constitution, and wore away his life. For many years, until the state of his health forbade it, he was accustomed to gather them in crowds on the commons, and to proclaim to them the word of salvation. No man, since the days of Whitefield, probably, could collect greater multitudes to hear him; and though for many years he has been unable to preach in this manner, yet there was no man in Philadelphia, at whose death so many of the poor would have been gathered together to honour his memory, and to attend him to the grave. Thus—

> "To relieve the wretched was his pride,
> And e'en his failings leaned to virtue's side;
> But in his duty prompt in every call,
> He watch'd and wept, he prayed and felt for all.
> And as a bird each fond endearment tries
> To tempt its new fledged offspring to the skies,
> He tried each art, reproved each dull delay,
> Allured to brighter worlds, and led the way."
>
> GOLDSMITH.

IV. HIS SUCCESS. A few remarks is all that the time will admit under this head. There is an influence which a good man, and especially a minister of the gospel, exerts on a community which no one can estimate. It has already been compared to the sand or the dew. "But who can write the history of the dew or the rain?" Who can tell exactly and minutely, all the benefits which result from them

to the vegetable and the animal creation? They fall on each spire of grass, on each plant, each leaf, each flower; and the influence is seen in the earth carpeted with green; in the air fragrant with the smell of flowers; in the tree that lifts its head high towards the clouds; and in the abundant food for brute and for man. There is an influence of a good man and of a minister of another kind which it is impossible to estimate. It is that which shall result from his expanding and developing plans when he is dead. He may have set in motion a train of causes which shall continue to operate long after he is laid in the grave, perhaps till the affairs of this world shall be wound up by the coming of the Son of man to judgment. He may have formed plans which shall be divulged only in other nations, and among a people whom he has never seen. Or he may have contributed to introduce men to stations of influence and power, and who shall act on the destinies of man, when his own name shall be forgotten. It is not to be regarded as true, therefore, that the most valuable men are always those whose usefulness can be most easily subjected to the gauge, and can be admeasured. And it is sometimes true that those men are most useful whose names are least known, and least blazoned abroad by fame. We do not pretend, therefore, to be able to record all the evidences of usefulness in the life of him who has been taken from us. But there are evidences of usefulness, and of the divine blessing on his labours, rarely surpassed in the ministry in this or in any other country.

We have already seen that his early ministry in New Jersey was blessed with several revivals of religion. In this church, when he became its pastor, there were but fifty-two members. During his ministry here, of twenty-three years, there were received into the communion sixteen hundred and ninety members; on an average about seventy-four in a year. In the very successful ministry of Dr. Payson, it is recorded that he admitted about forty in a year on an average to the communion of the church; and, perhaps, there has not been an instance in this land, of a pastor who has admitted under his ministry to the communion so large a number, for so many years in succession, as the pastor of this church. From this church, also, two others have been formed—the Presbyterian church in Sixth street, above Green, and the Central church in the Northern Lib-

erties, as the indirect result of his labours. But this is by no means the extent of his usefulness. It is known that a large number of those who were converted under his ministry, connected themselves with other churches, and probably there are very few of the Presbyterian churches in this city where there are not some members who regarded him as their spiritual father. In addition to this, he travelled much; he attended many protracted meetings; and in them he was eminently successful. There is, perhaps, not a city, or a considerable town on the Atlantic sea-board, from Washington to Portland, in which he has not at some time preached the gospel, and rarely, if ever, without success. By those who have travelled where he travelled, it has been remarked that the fruits of his labours were seen every where, and that in all those places might be found those who were converted under his ministry, or by his private conversation. In our own state he laboured extensively, and with great popularity and success, among the German population; and those who have been acquainted with his success abroad, will probably not doubt that as many have been brought to the knowledge of the Redeemer by those labours, as under his immediate pastoral efforts in this church. If such an estimate be correct, then there have been thousands in this land who traced their conversion to his instrumentality. In addition to this, it is said that he was the means of introducing not less than sixty young men into the ministry. I ought to add also, as an evidence of his faithfulness and success, that at least two settled pastors acknowledged to him that they were strangers to religion, and had been preaching a gospel of which they practically knew nothing, until they were brought to see their error by his labours and fidelity.

I have thus endeavoured to give an outline of his character. My object has not been flattery—he is beyond the reach of flattery—nor indiscriminate eulogy. I have desired to set before you such a portrait of his character tha you could recognise it; and such as should serve to fill us with gratitude to God for all the grace which he conferred on him, and all the benefits which he has bestowed on the community, the church, and the world through him. He was a holy, self-denying, laborious man; and God blessed his efforts, and made him a shining light. He was a friend

of revivals of religion, and he lived for revivals; and God has set his seal of approbation to the desires of his heart, and has showed that such desires shall be crowned with his favour. He has gone from his abundant toils to a rest to which he long looked forward, and is now happy in his eternal home.

I have already detained you long; perhaps too long. Yet I feel an interest in the character of this man of God which makes me reluctant to leave the theme. It is a rich example; and his life and death are full of practical lessons which I should like, more fully than there is now time, to exhibit. An occasion like this to you and me is not likely to occur again, and you will allow me, therefore, to detain you while I suggest a few of the lessons which it seems to me his life, his character, and his death, are adapted to teach us.

1. It is possible so to live as to secure the confidence of the community at large; and so as to leave, from the whole tenor of the life, the impression of personal piety in the view of all. There are many professed Christians of whose character it is impossible to form any definite estimate. There is so much that is mixed and unsettled; so many things of doubtful character; there is so much conformity to the world, so much desire of gain, so much love of fashion, and so much ambition, that the world sees no evidence of decided religious character, and perceives in their example nothing different from what they themselves practice and allow. They mingle freely with the people of the world; partake freely of their amusements; join with them in the laugh or the song, or in the scene of prayerless festivity and mirth. They do not rebuke the world for its follies, or the sinner for the error of his ways. They associate comparatively little with the humble followers of the Redeemer, and they enter very little into any plans for the salvation of the sinner, and the conversion of the world. The remark which I now make is, that it is possible that the elements of piety may be so diffused through a man's soul that his character may be known, and being known, may command the respect of mankind. That a man may so live as *to be known* to be a decided Christian; so live, that you may know always where to find him, is apparent from a thousand cases, and is illustrated by the case before us. Who ever had occasion to doubt what was the character of Jesus Christ? Who ever doubted that he loved God, and that he practised self-denial,

and that he had a heart full of benevolence, and that he delighted in prayer? Who ever suspected that he was influenced by the love of ease, or gain, or pleasure, or ambition? Who ever detected ambiguity, or unsettledness, or vacillation in his character? And in like manner, who ever had occasion to doubt what was the character and the aim of Paul and John? So of Baxter, and Brainerd, and Martyn, and Payson, and Edwards—and the world has honoured them as men of decided, devoted, elevated character.

So it was with him who has been taken from us. The Christian community of all denominations regarded him as a man of God—and so spoke of him when living; and so venerate his memory when dead. He had no other reputation; he left in their view nothing doubtful in regard to the main point of his character.

The wicked world regarded him as a man of God. They hated him, and often reproached him, as they did the Saviour himself—for he troubled them, and would not let them alone in their sins. He knew they had a conscience; and he believed they were in the broad road to hell; and he was not slow to apprise them, whatever was their rank or wealth, of his views on that subject; and they were not slow to apprise him of their feelings in regard to him. When they bow to me, said he, and show me respect and honour, as they often do, I feel that there is little good doing among them; when I hear them speak of fire and brimstone, as I pass them, I infer that their consciences are troubled. He kept for years a bundle of letters which he called "the devil's arrows," which were filled with the reproaches of the wicked. But did the wicked ever doubt what were the elements of his character; did they ever doubt that he was a man of God, a faithful and fearless reprover of their sins? Not one of them. They knew his self-denials, and his zeal, and his faithfulness too well; and even they were prepared to come around his remains at his burial, and show the interest which they felt in the departed man of God.

His opposing brethren in the ministry regarded him as a man of God. The history of this is long, and this not the place nor the time to tear open old wounds, and revive the memory of conflicts that are past. More than twenty years are passed away since he came here, a large part of which has been a history of ecclesiastical heart-burnings, and con-

tentions and strifes. It would be well if those melancholy scenes could be forgotten; and their record be blotted from the church. They have echoed, and re-echoed throughout the land. Of those who were so long engaged in those strifes; of those who were the objects of opposition in their doctrinal opinions, as well as in their labours and plans, one, my venerable predecessor*—always the decided and warm friend of the pastor of this church, was seven years since removed to *his* rest, another, a much loved man, now labours in a sister city;† the third we have just committed to the dust. The controversy has passed into other hands; and has been diffused throughout the land. I bless God this day that he endowed those who were first the subjects of this opposition, the two who are departed, and the surviving brother—with a catholic spirit so conspicuous in each one—so mild, so gentle, so patient, so forbearing, so forgiving, and so pure. Amidst all the *evils* of this controversy, this *good* has come out of it, that it has been seen that men *can* bear opposition with meekness; that they can meet reproaches with the spirit of love. Of him whom we have just committed to the grave, the last public act in relation to whom was his being denied a seat in that ecclesiastical body, of which he had been a member for almost a quarter of a century, by the Synod of Philadelphia at its meeting in Baltimore, October 1837, was there one, is there one, who doubts that he was a holy man; a man of God; and a man who had a claim to the affection and confidence of ALL his brethren?

I said that honour would be shown to the memory of such a man. In this city, not in more than one instance, has so deep an interest been felt in the death of a minister of the gospel. Fifty clergymen, and probably not less than from eight to ten thousand people at his funeral, testified their respect to his memory. The poor were there—for they had lost a much loved benefactor and friend. The young were there—for they regarded him as a father. The aged were there—for they had been blessed by his ministry and his example. Christians were there—for a bright light had been put out, and one of the holiest of their own number had been

* Rev. James P. Wilson, D. D.—[ED.]
† Rev. Thos. H. Skinner, D. D.—[ED.]

taken away. And the wicked were there—for they regarded him as a faithful man, and they came to cast in the tribute of their approving consciences to the uprightness of his ways.

2. It is possible so to preach the gospel as to be attended with signal success. In this respect, the life and labours of our departed friend furnish a rich example to his surviving brethren. It was an example which demonstrates that the gospel is "mighty through God to the pulling down of strong holds; and that the "word of God is quick and powerful, and sharper than a two edged sword." So it was in the hands of Paul; and so in the hands of Luther, and Knox, and Baxter, and Wesley, and Whitefield, and Edwards, and Tennant; and so it was in the hands of him who is now taken from us. And we have found out, I think, in the contemplation of his character, what was the secret of his success. It was not because he aimed to be learned, argumentative, polished, eloquent, in his preaching. It was not because he gave himself to the defence of mere orthodoxy of sentiment, or of language, or to maintaining the Shibboleth of party; nor was it because he *was in fact* more eloquent, or learned, or skilled in argumentation than many of his brethren. It was because he had but one aim, one purpose of life. It was because *he gave himself to the business of saving souls* as THE business of his life, and did not suffer himself to be diverted from it by the love of ease, by indolence, by the prospect of gain, by the praises of the world, or by ecclesiastical contentions and logomachies. He had but one ruling object; one master passion; one purpose of soul;—and that, under the regular laws which God has established, was the secret of his uncommon success. And if God shall bless him in his death as he has in his life, and make his example in any measure as rich in influence as were his living toils, his memory will be an invaluable inheritance to the ministers of the gospel, and to the churches of this city and land. Not again, probably, will the pastors now living be admonished in a manner so striking of what the ministry may and should do; and God is holding up his example to the ministers of this land, and calling on them like him to give themselves wholly to these things, to make FULL PROOF, as he did, of their ministry; and to see how many souls *may be saved* by the faithful and self-denying labours of those who are professedly devoted to the work; and to the churches

as a bright example of the power of a Christian life, and of the influence of a man devoted to God.

3. The church which he has collected by his toils, and which he has so long and so faithfully served, has lost much. You owe much to his labours; you owe much to his memory; you have lost much by his removal. You are aware of this; and I need not harrow up your feelings by reminding you of it. "You have been deprived of an ascension gift of Jesus Christ,—a herald of eternal love; an able minister of the New Testament; a lover and a friend of your souls. He laboured for you in life; he counselled, comforted, admonished you." For almost a quarter of a century, he broke to you the bread of life; and went in and out among you as your pastor, neighbour, and friend. He has officiated in your marriage connexions; he has baptized most of you and your children; he has been with you in sickness; he has come into your houses with the consolations of the gospel in times of affliction; he has buried your dead. You will see his face no more. You have looked upon him in this pulpit for the last time; you have heard his voice for the last time; you have listened to the last exhortation to a holy life that shall fall from his lips. How shall his people best honour his memory? How best show that they loved him? Not merely by the tears—proper as they are—which you shed over his grave; but by treading in his steps as far as he followed his Saviour and ours. You will do honour to his memory by imitating his example; by recalling and obeying his instructions; by walking in the path which he prescribed; by union and love; by keeping ever far away from you all discord, and envy, and strife, and uncharitableness; by zeal for the cause of piety; by anxious desires for the conversion of souls. Be the friends of revivals; be the friends of all who love the Saviour; be the friends of the conversion of the world; and carry out and perfect the plans of Christian beneficence which were so dear to his heart.

4. Those who have long heard him, and who are yet unconverted and impenitent, have a deep interest in this event. You have lost much—though you may not appreciate as yet the loss. Often you have been warned by him; often entreated to come to Christ. You remember his tender admonitions, his affectionate entreaties, his counsels, his expostulations. You remember how he prayed; and you

have often seen him weep over you, and how full his heart was of grief because you rejected the Saviour. He has gone; has gone up to the bar of God. There you will meet him; and there he will be a witness against those whom he so often warned and intreated to be reconciled to God. You will stand with him there, and you will remember then his admonitions. While the memory of his manner and his looks is fresh in the recollection; while you can recall his words and his counsels, may I remind you that for all these things you must give account; and may I say to you that it will be no common doom when sinners go down to the world of wo after having rejected the gospel, pressed upon their attention from the lips of so faithful a man. God speaks in his providence to-day, and tells you that his ministry is ended; and that for all the truth which you have heard from his lips, you must give a solemn account at his bar. I call you to record this day, that if you die impenitent, you will not go down to death and hell because you were not warned and instructed to turn to God. You will bear with you to the world of wo the recollection of his faithful ministry; and in the darkness and sorrow of that world you will think often, often, how that man of God wept, and prayed, and toiled for your salvation.

5. His family has lost much. To them, how tenderly does God speak on this mournful occasion. But why should I remind them of their loss? They need no words of mine to open the fountains of their sorrows, and to remind them that a husband and a father has gone. The solitariness of their dwelling, and the sadness of this place, will remind them enough of that. Even infidelity can tell of death, and speak of bereavement. Rather be it mine to tell that though this is a sudden and peculiar affliction; though it is accompanied with much that is unusually trying, yet it has also peculiar consolations. Let me point them to the Christian hope, and say, he sleeps indeed in death, but the Redeemer also slept in a tomb, and blessed and sanctified the grave. His body will return to the dust, but it will rise again. It is sown in corruption, it shall be raised in incorruption; it is sown in dishonour, it shall be raised in glory; it is sown in weakness, it shall be raised in power. For this corruptible must put on incorruption, and this mortal must put on immortality. His spirit is gone. His holy and immortal

soul has fled. But it is not extinct. It is in heaven; with the spirits of the just made perfect; with the angels; with the Saviour, and with God. It is an inexpressible favour to have had such a father, and such a partner in life; and standing near his grave, you and I may look up to God as the source of all consolation; we may bless God for all that he has done for him, and by him; and may use here the language of Christian triumph and say, "O death! where is thy sting? O grave, where is thy victory?" And here in view of our loss and our trials, though his gain, may we say, "Help, LORD; for the godly man ceaseth, for the faithful has failed among the children of men."

APPENDIX.

Extract from a Sermon delivered at the funeral of the Rev. Albert Judson, of Philadelphia, April 17th, 1839.

Rev. Albert Judson was a native of Woodbury, Conn., and was born in September of 1798. His father was a man of exemplary character,—was a deacon of the church, and was distinguished for his uniform and consistent zeal in the cause of Christ. He early designated this son to the gospel ministry; and while he was yet a small boy, made a formal consecration of him to Christ and the Church. His fondness for study was evidenced in early childhood, and at a suitable age he was placed under the care of a competent teacher in the town of Litchfield, to be prepared for college. Then it was that he was first brought to an experimental acquaintance with the love of Christ and to surrender up his heart to God. He soon after made a public profession of religion, and from that time, ratified in his own person, the solemn act of his father, by which he had been consecrated to the church. He received the honours of Yale College at the age of twenty-three, and prosecuted his professional studies, and commenced his ministerial labours in the city of New York. Several of the early years of his ministry were spent in an agency for Sabbath-schools. The whole business of Sabbath-school instruction was then in its infancy. Books for the assistance of teachers were greatly needed —and to Albert Judson is the church indebted for the first systematic course of Scripture questions which was prepared for Sabbath-schools. It was a work of great merit, and contributed in no small degree, to determine some of the most essential features of Sabbath-school instruction, which continue to the present day. In a retired street in the city of New York, there is a little attic chamber of which he sometimes spoke to his confidential friends, where he prayed, and planned, and held counsel with God in secret, in the preparation of that little volume which was soon so extensively used in Sabbath-schools, entitled "Judson's Questions." Several large editions were soon demanded. The work was republished in England, and was doubtless the means of giving an impulse to the cause of Sabbath-schools, beyond any thing which had then been written. The labours which he employed in this agency, he ever afterwards regarded as the most important portion of his ministry.

He commenced his pastoral labours in Philadelphia, in November 1832; and it is believed that no year of his ministry passed away without witnessing a greater or less degree of the reviving influences of God's Spirit among his people. I need not say that his labours were performed in the midst of great and peculiar embarrassments. Those measures of proscription and oppression by which our church has been for several years distracted, had already been begun when he entered on his ministry. He had set the standard of religious attainment high—laboured to promote revivals—to promote vital piety—that active gospel piety which is evinced by deeds of benevolence and holy living—rather than by an obstinate adherence to denominational peculiarities or party measures. He of course drew upon himself, and upon his congregation, a full share of the opposition with which many other of our churches have been called to contend. Members in good standing in other churches were refused dismission when they desired to unite with his; and the increase of his congregation was no doubt retarded to no inconsiderable extent, by this course. Other circumstances of discouragement have also had their influence, and yet he was enabled to hold on his way; and from one to two hundred souls are believed to have been brought to Christ by his instrumentality, during the short period of his labour here.

He possessed many uncommon excellences. He had by nature a good mind, a warm heart—a fine flow of animal spirits, and possessed some rare aptitudes for making friends and securing confidence. In his natural temperament, he was amiable, and cheerful, and disposed always to look on the bright side.

As a scholar, his attainments were above mediocrity—as a theologian, he stood among the more respectable—as a Christian, there are few, if any, that surpassed him. I speak what I think all his co-presbyters will attest, when I say, that after the lamented Patterson was taken from us, the only brother who, in holiness and piety, was deemed worthy to wear his mantle, was Albert Judson. His piety was not only eminent in degree, but was remarkably free from those human weaknesses and imperfections which sometimes adhere to very holy men. It was not of that spasmodic character which ebbs and flows with every tide of popular feeling, and every variation of moral temperature. It was the all pervading trait of his character, and was evinced by a uniform course of holy living, and a zealous, persevering system of effort in the cause of Christ.

As a preacher, he was plain, solemn, impressive, and eminently practical and instructive. He never sought to dazzle and fascinate by tropes, and figures, and fine turned periods, but seemed ever mainly intent on presenting the truth—the plain, naked, unvarnished truth, so as to gain a lodgment for it in the heart.

He was an ardent lover of *revivals*, and was a successful labourer in promoting them. Safe and judicious in his counsels to the anxious, discriminating in his judgment of apparent conversions, he was uncommonly happy in guiding the young Christian through the trials of his early experience. He entered with all his heart into

all the great enterprises of Christian benevolence, and partook largely of that generous, catholic, enlightened philanthropy, which, overlooking the narrow limits of sectarian or denominational interest, embraces within the circle of its regards the whole family of man—makes the world the field of its operations, and the recovery of the world to God, the grand object of its pursuit. I hardly need to add, that he was a brother greatly beloved by all his brethren. He had a heart which was all made up of the tenderest sympathies. We all rejoiced in his prosperity—we all sympathised in his afflictions, and we come with his afflicted family and people to-day, to mingle our tears with theirs in the obsequies of his funeral.

His last sickness was long and painful—far, far beyond what ordinarily falls to the lot of man. For more than two years it was manifest to all who saw him that his end was near; and yet there was a remarkable fact attending all his sickness, that up to the last week of his life, he entertained a confident expectation that he should recover his health, and again be well. Seldom, probably, has the instance been known of one who was so well prepared to die, and who yet under so much disease had so strong an expectation that he should live. It is to be accounted for, doubtless, by the fact, that his love for souls, and his desire to labour for their salvation, were so strong, that he could not believe that God would take him out of life until he had done more through his instrumentality for the conversion of men.

The strong desire which he felt to labour for the salvation of souls, and advance the interests of Christ's kingdom, kept up in his bosom the hope and expectation of recovery long after it was apparent to all his friends that he was fast hastening to the tomb. Even the Sabbath before he died he expected to be able to preach; and it was but the Thursday before his death that he gave up all hope of being again able to resume his labours.

Some of the last months of his life were employed in preparing the memoir of the lamented James Patterson; and when he was informed that the physicians, who had taken counsel in his case, had pronounced it hopeless, he raised his eyes for a few moments in prayer, and said: "Then I must set my house in order—my family—my dear children—and then that memoir." He employed what little strength he had, in giving appropriate counsel to his wife and children—gave to the eldest son a solemn charge to read the Bible daily, and give his heart to God, and said: "Remember as you look down into your father's grave, the solemn charge which I now give you, to read the Bible daily, on your knees;" and he expressed it as the highest desire of his soul, that his two sons might be qualified to preach the gospel.

To his distressed wife, he addressed appropriate counsels and consolations, and in terms of most affectionate endearment, sought to sooth the anguish of her soul, which he saw rising to a degree too intense to be suppressed, and said: "Cast yourself at the door of God's providence—he will sustain you—Christ is precious—in his atonement, is all my hope."